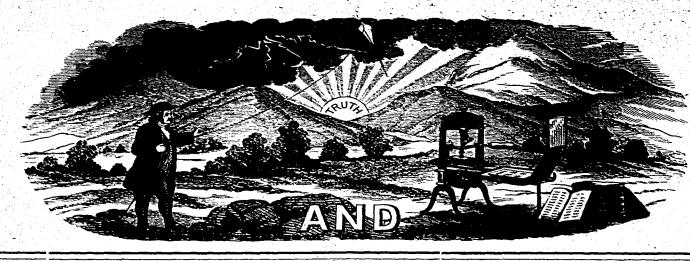
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Phyzical Life---The Leimary Department in the School of Human Leogrezz.

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NO. 12.

Lectures and Essays.

WASHINGTON HALL.

AFTER MOODY AND SANKEY, WHAT? A Sound Spiritual Philosophy of Religion.

The lecture by Mr. Cephas B. Lynn, who has

been a public speaker twelve years, drew to Washington Hall, at Eighth and Spring Garden street, a very large audience on Sunday evening, February 2nd. After the customary singing, Mr. Lynn proceeded with his address, which he prefaced by reading from Stebbin's Bible of Ages, an abstract from the writings of William Lloyd Garrison. During the address the speaker was frequently applauded. Mr. Lynn said:

MR. PRESIDENT:—I believe that this platform will be a civilizing power in this community so long as by a rational and philosophical radicalism it interprets current events. We have here the subporting an unfettered ministry. I cannot think of anything grander. So long as you conduct these meetings properly, (and you have had experience enough to so conduct them,) they will be attractive pulpit is supplanted by a most fascinating novelty. When the members of your itinerant ministry come here, I am very happy to say, no restrictions are be emphasized. If restrictions were laid down I should not be with you to-night, and I feel honored in being invited to come here, because this invitation is indicative of the fact that you have confidence enough in me to know that I will not abuse

the right which you so kindly grant me. Our itinerant ministry, it is well here to remark, is composed of poets, philosophers and statesmen. as well as theologians. We have before us the whole realm of human thought from which to draw. We bring the precise methods of science to this platform. You all take great pleasure in listening to learned expositions of discoveries in physical science, and you eulogize here the learned savans who have done so much for the progress of the world. You say physical science deals with the known; it discourses about demonstrable truths. Specialists in different departments of scientific research display consummate skill; an ever widening | there is for us to solve. How prayerful in spirit perspective is presented. You admire the spirit of we should be, how full or aspiration and with what beroism which not unfrequently is illustrated in vigor we should crush the spirit of dogmatism. entific thought. You also love to listen to addresses on the constructive side of Liberalism and Spiritualism, to see what there is left after the old idols are vou attack a system of theology that then chaos immediately ensues. Many idols have been dethroned, but the great ideas of religion still remain. We also recognize the utility of the work of the iconoclast—the idol smasher. This has been called an idol smashing age, and there still remains work to be done in that direction. To-night, I propose to wield a free lance against what I consider to be current superstitions, and of course I only speak

for myself, representing no one else, and possibly

on some future occasion I may have the pleasure of elaborating thoughts to which I have already referred, namely:-The constructive side of Liberalism and the scientific phases of the modern Spiritual movement. Our doctrine you know, is to hear all sides. We are not afraid of losing our constituency. Our speakers uniformly say to their people, "It will do you good to hear the other side." How strange it is that our conservative friends unconsciously concede the weakness of their position when they tell their people not to listen to the independent, the radical, and the skeptical speakers. It is not five days ago since I was in a good country town, where a Christian parson, believing he had the welfare of all the people in his custody, went around among the young ladies and gentlemen, and hoped they would not attend a masquerade ball that was to be given by one of the leading citizens of the absolutely promised he would not go to the party. The good preacher was so thankful over it that he really burst into tears and thanked the Lord. after awhile one of his disciples should betray him. [Laughter.] Well, now, our doctrine is, that ra-tional amusements should be blended with reli-the betrayer would have suffered eternal execraglous instruction, and so far as regards religious instructions, we say. Listen to the exponents of all systems extant, and then draw your conclusions. After you have made up your mind with regard to the locality where you shall form your fraternal relations in a society, do not let anybody dictate to you. I am not afraid to put Orthodoxy of the old fashioned kind on one side and Liberalism and Spiritualism on the other, and let the people choose. We know the choice will be in our favor, and if

and applause.] great many people in this country, owing to the fact that large revivals have been held in all the metropolitan centres, talk as though Evangelical Uhristianity had greatly augmented its powers of late. They say that Messrs. Moody and Sankey have indeed been the chosen apostles of the Lord, and now the church is full of renewed vigor. Tonight I am going to ask your attention to the following interrogation:

any of our friends back-slide or become a little

lukewarm, all we have to do is to diplomatically

that will bring them around all right. [Laughter

AFTER MOODY AND SANKEY, WHAT?

Now these revivalists, as we all know, have traveled over the country and had tabernacles of collossal size erected for them. They have had audiences of great magnitude. The Christian clergymen have rallied around them, and the proclanation has been made from conservative centres, that the world has been electrified by these Evangelists. Now it is proper for me to ask to-night, What do the outsiders think of this great movement? What is the judgment of the world of the unchurched? It is also proper for me to ask, Will so-called revivals of religion be identified with the

How shall I answer these interrogations? As bigot? I hope not. If there is anything I detest it is bigotry. Yet I am willing to confess, it is hard work to keep out of bigotry, no matter what you believe. Bigotry is not all in the church. If you are not watchful, no matter what you be lieve, you will become narrow and opinionated, and think you know it all. Shall I ridicule Moody and Sankey and their work? No; ridicule is not afgument. If ridicule were argument, this society would have been dead and buried years ago. [Applause.] No, I shall take great care, first, not to cast upon Messrs. Moody and Sankey the coarse imputation of insincerity. We should never say man is insincere unless we have overwhelming evidence to show that such is the case. In the second place I will say that I am very glad that I live in a country where Messrs. Moody and Sankey can hold their great meetings, and have the

protection of the law, and expound their very

strange and peculiar notions about the salvation of

a human soul. Moody and Sankey have just as

Christian church in this country. [Applause.] many places large numbers of evangelical clergymen we should be willing to go out of our way in defence of the rights of others. If we were in one of test. the great convocations of Messrs. Moody and Sankey, and some bigoted outsider should make a dis- Ingersoll, the Bishop of the American Diocese of turbance, we would feel greatly pleased in our in-dividual capacity to show the power of muscular One extreme follows the other, and I look forward Liberalism in the interest of order and peace. [Ap-

colleagues everywhere, nevertheless I am very frank to say that I regard with supreme contempt can see neither justice nor spirituality in it. It he is a light flashing across the heavens; he is at subordinates morality to dogma. No matter how the north pole and Christianity is at the south pole. good you may be; no matter how kind you may be People jump from one to the other extreme.

I believe that religion is undergoing an eclipse. unselfish benefactions may have given you local though all your life you may have led an irre-proachable career, yet they tell us that all this moral worth must be set aside and that a definite As we analyze the great question of religion we find theology must be put down in front of it, and unless | that it is a normal manifestation of human nature. excellence counts for nothing in the eternal life to system or belief which denies God and immortality come. I can see neither justice nor spirituality in Therefore this eclipse is but spasmodic; our such a system. The adherents of this system hypocritically culminate every innovation as demoralizing. That is what I call the sublimity of Chris- of conservatism on the other. As I go over this tian impudence. [Sensation.] I am not speaking lime spectacle of an independent congregation sup- at random here to-night, nor under any excitement; the longer I labor on the liberal platform the stronger my feelings grow in this direction.

Will you divest your minds of a little prejudice, and consider this matter? Let us for the time do to the people, because here the dull routine of the away with our preconceived opinions on the subject of religion. Let us suppose we never heard of it. Suppose that you landed in Philadelphia from some other planet where they did not have any laid down as to the subjects to be selected, or as to preachers; forget you are a Spiritualist, forget you the method of treatment, or as to the doctrines to you are a Materialist, forget that you are a Jew, imagine we are here to-night an audience without any theological bias or prejudice whatever. God knows that must be an ideal audience. [Laughter and applause.]

What do we find? What great problem confronts us? First, that we exist: second, the obective universe; third, God, the great mystery; fourth, the future life—a great mystery, notwith standing the fact that through modern Spiritualism we have evidence that we survive the death of this body. But that does not explain the future life to us. Far from it; it gives us a little ray of light for which we are thankful; but the realm of the mys-

terious is not yet dissipated. We feel that in the presence of this gigantic problem humility is advisable for us, and we will shake hands fraternally and ask each other what is your view, and say what a wonderful problem That is the view of this unsectarian audience tonight? Just as we have come to the conclusion that it will not do for any one to say he knows all about these infinite things some one comes in, and, instead of its being one of the deacons a little late we find an old-fashioned revivalist all dressed up in a revival suit, such as they used to wear. This revivalist is astounded that here is an assembly of people that will not dogmatize on great eternal questions. He comes on the platform and puts his sectarian hand on my free shoulder, and he says: Young man, I will tell you all about it." "Well," I say, "Go on." Then he will say to me, "Vile sinner, you live." Well, yes, that is a fact. But he will say it so savagely I shall feel almost like apologizing to him that I am alive. [Laughter.] Then he will say, "You are a rebel against God." will deny that. I have never had any trouble with the supreme ruler of this universe. Then he will say, "My dear young friend, I will explain it to you." Then he narrates to me that remarkable fable of the Garden of Eden. He tells that familiar apple story. [Laughter.] Eve took the apple, and, woman-like, she banded it to Adam and Adam, man-like, took a tremendous big bite [Laughter.] From that very moment the row began. From that moment you were born into the world as a well-drilled soldier in the army of satan. Then he goes on to say that the infinite God of the universe looked down on the state of affairs and finally a plan was elaborated. I have heard the Young Mens' Christian Association's young men talk about that wonderful plan. This great scheme I was told he found one young man who was that God should incarnate himself in a little child, who should grow up to manhood and preach for a few years in a very small area of territory, and (although the infinite one must have known that

on the cross, and thus pave a way for restoring harmony between man and God. I know what people will say. There are objections to be raised to this view. In our day Christians are elaborating more rational views. I always go out of my way to give credit to liberal preach ers. I know there are those who are modifying the old theology and doing a great and glorious work at this juncture, in changing current theological belief. But to-night I am talking about revivalists and you never in your life heard a revivalist who arrange matters so they will sit under the old did not present the same exposition which I have

tion at the hands of men,) and that he should die

fashioned preaching for about three months and already submitted to you. Objection number two is, that Jesus Christ is not o blame for false theories which men have elabor ated in connection with his career. People say we should distinguish between theological Christianity and Christianity based on the sermon on the nount. That is true. We have no war to make on such doctrines as can be heard Sunday after Sunday in many of our liberal churches.

> When Mr. Fulton declared that Charles Dickens nad gone into perdition, his colleagues said "It will never do to apply our theology to the distinguished writer." We say if that theology is not applicable to Charles Dickens, then it is not to Patrick Maginnis or the humblest being on the globe. If Charles Dickens cannot be sent to hell for denying theology then no one can be sent there. The liberal novement affirms that your salvation does not de pend upon believing any special doctrine. I want critical outsiders to credit the liberal and spiritual novement on this one thing: if we were to follow he course laid down by conservatism we should start a revival here on some doctrine, and say "Uness you all believe in materializing seances you are going down to everlasting perdition." I say give redit to the world of the unchurched that it i clear of dogmatizing on the subject of doctrine; it loes not thus insult the intelligence of this age.

[Applause.] The speaker then facetionsly and satirically de scribed a revival meeting. Continuing he said:

After the revival, what? Neither the pandemo

nium nor the millennium. In the first place there will be a time of remark able stagnation in all the churches which actively participated in the great revivals, and especially in all those situated in immediate contiguity to the inks. It was so in Brooklyn, and in other cities. Why? Because the people went back to the lit-tle churches and heard the minister read his essay, and everything seemed quite tame. They had been attending meetings which were run by electricity, and to go back to the little church service seemed

very dull. In the second place, there will be a desperate effort on the part of cultured Christian clergymen to recover their intellectual equilibrium. For you know that as a rule the cultured ministers of this country good a right to hold their meetings as we have- really felt horror struck at the advent of these rethe same right, no more. [Laughter and applause.] vivalists, because they came along and interfered The Jewish Synagogue has just as many rights as a | with the scholarly expositions of Christianity. In | about.—Martin Luther.

In the third place, a revival of materialism. Mr. One extreme follows the other, and I look forward during the next twenty-five years to a great revival of materialism. Where are converts being made? Not particularly in Christian churches; not in plause.]
In the third place, while I hold in respect Not particularly in Christian churches; not in Messrs. Moody and Sankey personally, and their Spiritualistic organizations, (although many are being added); the great revival is taking place among the world of the unchurched. In my humthe scheme of salvation which they elaborate. I ble opinion, Ingersoll is the extreme of liberalism: do not believe that this will be permanent; if I elebrity and also world-wide fame; no matter did believe in its permanency I shough inveigh hat definition of theology is thus placed, all this The human race will never be satisfied with any meeting is the middle ground between the extreme of materialism on the one hand and the extreme country I find that hundreds of people are dropping into such gatherings as we have here to-night. Friends, you are welcome! What your private reigious opinion is we do not care particularly about. We believe in God-most of us; we believe in religion; we believe in the work of the Christs of history; in the efficacy of morality for all emergencies either in or out of the body. If you do what is right, mind your own business and pay your debts, you need not be afraid about the future. [Ap-

> Finally, after Moody and Sankey, what? First, A solemn resolution on the part of a large majority of the evangelical Christian clergymen of this country that will not be caught in the future in any more sensational revival traps.

> Second, A rapid spread of materialism. Third, A growing disgust of the old theology. Fourth, A final drift to an independent middle ground, where all systems will be subjected to a scholarly inspection, which study, years hence, will result in the establishment of a sound spiritual philosophy of religion. Amen.

ANNIVERSARY CELEBRATION.

Paine, the Auther Hero of the Revolution. OMRO, WIS., Feb. 1st, 1879. Editors of Mind and Matter:

The anniversary of the birth of Thomas Paine was of January, to the intense satisfaction of all lovers of true freedom, and, as a matter of course, to the lisgust of most Christians, especially of those who know least concerning the subject of their hatred. One priest, here, in his impotent rage, christened our free hall "Satan's Synagogue." But their anger avails nothing, and our society is in a prosperous condition, having about overcome all foes within and without, and our meetings are always well at-

On the occasion above referred to, many of our leading citizens attended, some of them taking part n the remarks which were made. After the remarks from the audience, Mr. Charles W. Stewart, of Milwaukee, a veteran worker in the cause of Spiritualism and free thought, and who is well upon the grand question of questions—am I imknown through the West, delivered an appropriate address, prefacing it with the following original

ODE TO THE MEMORY OF PAINE. Ho! ye who drink at Freedom's fount, And bask in Reason's golden rays, Come, gather on our sacred mount, And sound the immortal Hero's praise. For his great soul never falter'd, Tho' the path was dark and cold. And for fame he never paltered, But for truth he e'er was bold He labored for the "Right's of Man," And for the rule of "Common Sense;" The oppressor's sway and priestly ban To him were foes of righteousness. And he waked the "Age of Reason,"

And lighted freedom's fire, 'Mid the tories' shout of "treason,' And the priests' revengeful ire. Our Hero sowed in grief and pain The harvest which we reap to day-To garner safe the golden grain That nourishes true Liberty.

And to him we'll give the glory, While with joy we speak his name, Till our children lisp the story Of our Author-hero's fame. He wrought for Liberty and Truth, And power was given him to defend The oppressed of every name and clime, And he was faithful to the end;

For the whole world was his country,

His religion to do good; He saw in God one father, And in man one brotherhood Then let us with one heart and voice Resound the anthem to his praise, And bid the grand old earth rejoice With hope for freeer, happier days

For his name shall live forever, And brighter grow apace-And his laurels ne'er shall wither, For he lived to bless his race. Yours with best wishes for your success

Spiritual Conference.

For a long time past, the "Keystone Association of Spiritualists" have held meetings on Sundays, at half-past two o'clock, p. m., at "Lyric Hall," No. 259½ North Ninth street. The attendance has not been exclusively of those professing to know of Spiritual truth, but those professing the Christian heology; skeptics and opponents have taken part

Secretary First Spiritual Society of Omro.

J. C. PHILLIPS, M. D.,

The meetings are free and the platform so broad that any one is privileged to speak of his or her ex-periences in the life that is, and the life continued, provided the language is inoffensive and there is not disputation for the sake of disputation.

The presence of mediums very frequently presents pleasant and happy responses from the spirit

world, the invisible intelligences very often taking

up the subjects treated upon by the speakers. Occasionally there are presentations of flowers and plants, and other demonstrations of spirit influence and intercourse. Not wishing to occupy too much space in your valuable paper, I will not enter into particulars forther, but extend an invitation to all. Next Sunday it is expected the conference will be opened by communication from one of a band of little

I am persuaded, that if Moses and the prophets should rise again, they would not know their own words and languages, as they are now screwed

HOMES FOR OUR MEDIUMS.

EDITOR MIND AND MATTER: I read with pleasure in a late number of MIND AND MATTER:

AND MATTER, a proposition to established somewhere in the United States, a "Home for our journal, was published a b Mediums.

A medium is one, who, on account of his or he peculiar gift, is a door of utterance to the inhabitants of the Spirit world who wish to communicate their ideas to mortals as yet in the flesh, and through whom mortals may enquire concerning the country to which they are all travelling. Two classes of beings therefore, are made happy in this mutual giving and receiving—those on the other side of the silent river and those on this side.

I have often noticed and called the attention of others to the fact, that the Spiritualists are the happiest people in the world. And no wonder, for their minds are at rest on that most interesting of all questions-if a man die shall he live again? With the rest that comes into his soul on this subject, comes also clear and satisfactory views on the cognate subjects of God, death, hell, depravity, and all the ideas that are allied with these, and form the conflicting creeds of Christendom. When a man after years of doubt and enquiry can say, not only that he believes on the testimony of others, but knows by his own experience with a medium, that the soul lives after death, he comes out into the glorious liberty of the Sons of God, and is a slave no longer, but a freeman in the world of thought and action, repudiating all the false and infantile ideas of God taught by the churches, and all her false standards of morality. Keeping his has already sent this, if so, all right.) reason vigorous by use, and his conscience enlightened by evidence on all questions of truth and duty as they arise, he is a law unto himself, and does right because it is right, and not merely because it may be required by a "law" passed by the egislature. He is not chased as a cowardly slave all the days of his life by the fear of death; he is not hamstrung and made miserable by the church logma of total depravity; his intellect is not insulted and babyfied by trying to believe those impossible things called miracles; every thing is natural, and not supernatural—even the sublimest facts of clairvoyance and magnetism; he waits for the revelations of science with the same feeling of delight that the birds of the morning wait for the rising of the sun, because he knows that there is a real and eternal connection between one truth and every other truth in the universe, and that the immortality of the soul is a fundamental fact, round which all other facts will, sooner or later, set themselves in their proper relationship. One "scientist," but more consistently named scialist, driven nearly crazy by the facts in the Mollie Fancher case, cries out in his ravings:—"if this be true then there is no such things as science at all; Mollie Fancher is a God, and we should worship her." Another gentleman, belonging to that colossal system of empiricism called "medicine," in the face of the testimony of many indubitable witnesses of the phenomena who are not Spiritualists, cries out in a voice cracked by vexation:—"humbug! arrant humbug !"

In the presence of all these flounderings in the quagmires of prejudice and superstition, in which so many men are making a history for themselves, which is read some day, the Spirit

which they will blush to read some day, the Spirit ualist, although far from being unconcerned, is as cool as a summer morning. He understands the case perfectly well. It is no novelty nor mystery to him. And the only emotions he either experiences or manifests to others is one of gladness, that he i permitted to see before he dies this steady stream of light which beams down from the spirit world nortal as well as mortal?

Now, the person to whom we are indebted for all this knowledge, this peace of mind and conscience, this rest, this triumphant satisfaction in the midst of the distressful doubts of others, are the mediums Is it not fair, therefore, that we who are not mediums, but who are under such great obligations to those who are, should provide a place where those in poor health may go to be rejuvenated, and where those who are worn out in the service of their fellow beings may find a permanent home? The church expends thousands every year to take care of their poor and superannuated clergy—men who ignorantly, yet really, spent their lives in fostering their gloomy superstitions upon the credulity o the people and hindering the cause of progress Shall we not take care of those who scatter these superstitions to the winds, revealing to us the joyous evidence of a future state of being, and bring ing to us out of their divine philosophy such powerful incentives to a worthy life in this world? Some persons have no interest any more in what they call "phenomenal Spiritualism," but would like to get up a priesthood of authority among the favored recipients of the heavenly gift of mediumship. But have such ever reflected that they are not going to live on the earth forever, and that whereas they themselves were converted from materialism and christianity by phenomenal Spiritualism, others in future times must have the same experience. You cannot convert a man into a Spiritualist simply by the testimony and experience of other people. You may convince him that Spiritualism is a beautiful and rational theory; but as every man must eat and sleep for himself so every man must for himself witness the phenomena of Spiritualism, and be convinced they prove the point in question.

Again, what would become of all the Spiritualistic periodicals and literature if it was not for the mediums? As soon as a materialist visits a good medium, and has repeated an overwhelming evidence that his departed friends still live and love. he goes straightway and subscribes for the Spiritualist newspapers. He sends to Colby and Rich for this, that, and the other volume of their Spiritua listic library. He subscribes to public lectures for proving and expounding the new philosophy. The whole fraternity of Spiritualists would die off and become extinct in one generation if it were not for the mediums, who, by new conversions from the world, recruit the ranks of believers, readers and doers, as death thins them out.

The Spiritualists, although very numerous in the country, as unorganized and isolated, resembling the grains of wheat in a bushel. The church, their severest enemy, knows the secret of strength, and is organized and unified like a well disciplined army. Indeed it is the power of organization alone which supports the church. The undermining influence of science, and the wide spread freedom of thought and criticism, would speedily let her down nto promiscuous ruin if it were not for her framework of organization. The nearest and only approach which Spiritualism makes to the selfperpetuating organizations of the church is in the eances of its mediums. It has lectures and lyceums, but the lyceums are few comparatively, and the lectures are not stated and regular like the Sunday services of the churches. Ought we then to set a small value on phenomenal Spiritualism? And ought we not to organize an effort to secure a home for our mediums? A dollar from each Spiritualist in the United States would create a fund sufficient to found many such institutions, and make them as so many blessings to future

Spirits Permanently Materialized,

AJAX.

generations.

In a long communication published in the London Medium and Daybreak, Dr. Monck, says: "One thing I have understood is that when my health is fully recovered a materialized recognizable spirit will be extended from my physical body, in a suf-ficiently public manner, and that the form will remain materialized."

Where is the Soul of my Beautiful Sleeper?

Esteemed Editor: -In No. 10, of this interesting

Mother's Prayer," written by that faithful and acceptable minister of truth, Elizabeth L. Watson, before the birth of her little daughter Evangeline. May the time be hastened when prospective mothers generally, may be inspired to utter prayers as well suited to those sacred periods of time. It appears that our actively industrious friend, Helen Mar, furnished a copy of this exquisite poem, together with a brief explanation concerning it. I feel to thank her for offering it, and the editor for publishing it. My object, in writing the above, was to prepare the way for saying, that little Eva. was not destined to remain very long in the external form; and after she had been taken to the school and care of the angels, then it was, that this gifted and inspired mother wrote a second poem, under the heading, "Where is the Soul of my beautiful sleeper?" Believing such poetic gems may be very useful to many readers, I copy and send this as an offering to the editor and reader. Having had both poems in one of my scrap books, I had recently been impressed to copy and send them both to thee. When I saw the "Mother's Prayer," in thy paper, it reminded me of what Lydia Maria Child once wrote. She said, "If any one gets a new idea in these days, they have got to make haste and write it, or speak it, or some one else will do so before them." (Perhaps some one

VALENTINE NICHOLSON. Ashley, Delaware Co., Ohio.

WHERE IS THE SOUL OF MY BEAUTIFUL SLEEPER? Where is the soul of my beautiful sleeper? With the still waxen form and snowy white face? Are her dreams disturbed by the lone-hearted weeper? Who tearfully bends o'er her low resting place? Into whose eyes, are her sunny smiles shining? Over whose spirit is her glory light shed? Around whose neck are her baby arms twining?

Upon whose bosom rests her dear golden head? Oh! where is the land that echoes her laughter? What heart was made glad by my angel's new birth: Will white winged thoughts, my mother-love waft her And woo her again to the sorrowful earth?

is her home so bright she never can miss me? And call for me down through the aisles of the air Will she never come close and tenderly kiss me. When my spirit is bowed by grief and despair? And when the still sky is lit with star-splendor, And soft shadows o'er the summer land creep, Does some angel breast with mother-love tender, Give my darling repose and rock her to Dear God, Thy ministering spirits are near me, To answer the questions that made my heart sore.

Phrough the voice of my soul their whisperings che And bring me sweet comfort from life's "ever : Free is the soul of thy beautiful sleeper, And fair are the visions that dawn on her sight, nknown to the woes of the earth, we will keep her, Unharmed by its sickness, untouched by its blight

And their laws by progress to the wisest are taugh

Strong are the human will's tireless pinions, And swift to the bidding of beautiful thought! Pale is the form of earth, loveliness lowly, That lieth enwrapped in a long dreamless rest; Perfect the beauty of the baby soul holy, That smileth to-night on a dear angel's breast

Sweeter to us is her musical laughter. Than harp tones or hymns in our star-home abov More sacred to thee thy spirits' hereafter, Since death hath there planted thy blossom of lo And oft we will bring, her thy precious Evangel, A ministering spirit to loved ones below, Fill free like herself, life's prisoned angel, Shall climb to the heights where her sunny smile

But ah! would'st thou call her the pure and the stainless, Back to her body and a life of unrest? Would'st thou fetter the form that is evermore pain-

And bring it to suffer again on thy breast? Conceived in a prayer, and born as a blessing. She belonged not to earth, but loaned for a time, All the good in thy soul sweetly expressing, She smilingly soared to her own native clime

Now earthward and skyward constantly weaving, Are the sunshining threads of her beautiful life; She knows of earth's joys, but not of its grieving, She heareth its music but is deaf to its strife. Does she miss thee? No: the soul of the mother Is stronger than death, and can conquer all space; Oft thou art near her, and there are no other, Does she show the full light of her dear baby face.

By the power of will thy soul is projected Beyond the dim lines of philosophy's creed, Intil, in our sphere, 'tis clearly reflected, And thy unspoken love-thoughts thy darling ca

Then dear mourning one, ne'er feel thyself lonely, Nor pray for the power a past joy to restore; temember that thou art the sufferer only. And thy loved one will grow in joy ever more.

\_\_\_\_

Titusville, Pa., Jan. 1, 1871,

Spiritual Communication Verified.

Worcester, Mass., Feb. 3. Mr. Editor:—I am much pleased with the contents of your welcome and invaluable paper, and send you, for publication, a true test of spirit

Miss Jennie Oldham, formerly of Boston, but | could be studied. now stopping at the house of James Fisher, of Los Angelos, as a private medium, suffered very severe | mum, or accept it as a strange occurrence. Bellness some years ago, but was restored to health through the instrumentality of Mrs. Mercy B. Jackson, a physician in Boston, who took her departure and was not seen or heard from. A few months ago, while Miss Oldham was sitting in her room with a friend, at Los Angelos, she was controlled by an Indian spirit, saying, Mercy B. Jackson is here, and that she passed away from the body which is now being carried to Plymouth, Mass., for interment in the family tomb. Wishing to test this communication. Miss Old-

nam communicated with a gentleman residing in Plymouth, to ascertain whether the report was true or otherwise. He reported that it was true. In the month of December last past, Miss Oldham visited Boston, and from thence proceeded to Plymouth and visited the house of a medium there. The same Indian spirit took control and said:-Mrs. Mercy B. Jackson is here. You are not far from her decaying body; visit the place." The visit was made and the fact was verified. This is caused me to abandon adventism and accept God's

# Mistorical.

ST. BARTHOLOMEW MASSACRE.

HUGENOTS-HENRY IV., OF FRANCE. Saint Bartholomew is recorded in what passes or history as one of the twelve apostles. He was a native of Galilee and it is supposed that he was crucified somewhere near the border of the Caspean Sea. In the tenth century his bones, or the bones of some other human being, were found and taken to Rome, and entombed within the precincts of the church bearing his name, in that ancient city. His festival is celebrated in the Romish Churches on the 24th of August, the anniversary of the massacre of

the Protestants in Paris, when upwards of 70,000

men, women and children were put to death by the

Roman Catholics. This bloody butchery occurred in the year 1572. After the demise of Francis II., Catharine De Medici granted an edict tolerating the Reformers in religious matters. This brought down the rengeance of the holy fathers of the Catholic Church, and a religious war ensued, which lasted eight years, the cruelties of which seem to be in-The basest intrigues and hypocrisy and meanest duplicity, the most treacherous murders, n which fire and sword predominated, were comnitted by wholesale, and personal assassinations of the most atrocious character did not seem to appease the appetites of the holy men who ruled he church and who thus demonstrated to the world their way of enforcing the Christ-like principles of

peace on earth and good will to men." The hypocrisy of the civil as well as the ecclesiastic rulers was so deeply cunning that it is difficult to ascertain who was the best and most approved assassin. It seems that when young Prince Henry ecame king he entertained Protestant proclivities and many important persons were drawn to Paris, among whom was Admiral Coligny. The King made him costly presents and appointed him to an office to conduct the affairs of State. But this appeared to be a hypocritical act, for in a moment when least expected the Admiral was shot from the window of the palace. The King swore to avenge him, but being persuaded by his mother that the Admiral sought his life, the good king, for thus he was called, altered his mind and swore, "By God's death, let the Admiral be slain, and not him only, but all the Hugenots, till not one remains that can give us

Arrangements for the massacre having to completed, a bell in the tower of the Royal Palace gave the signal at the midnight hour to begin the bloody work,—this was on the 24th day of August, 1572. The King himself took an active part in the hutchery by shooting the Hugenster. butchery by shooting the Hugenots as they were fleeing past the palace. The provinces were also aughter, and though some of the officials refused to engage in such appalling work, yet there were blood-thirsty fanatics enough to perpetrate the greatest horrors for several weeks, and many thousands of men, women and children were slain. Whole families fell by fire and sword. Even members of the Catholic Church were horrified at the butcheries.

The Pope celebrated the tragic events of St. Bartholomew's day by a procession to the church of St. Louis; a grand te deum and the proclamation of a year of jubilee. In the year 1593 King Henry, then 40 years old, professed himself a member of the Church of Rome, and this event was celebrated with great pomp at St. Dennis, in the month of July of the same year, and history says "it filled the Catholics with joy." In the month of April, 1598, the King signed an edict, at Nantes, by which the Protestants secured perfect liberty of conscience and the administration of impartial justice. During his eventful life, history says that nineteen attempts had been made, under Papal influence and that of the imperial courts, to assassinate him, and finally on the day after the coronation of his second wife, Mary De Medici, he was assassinated by a fanatic named Ravaillic, he being the tool of the order of Jesuits, founded by the very pious Lovala. King Henry devoted much attention to general improvements in France, and although his faults were numerous yet they were eclipsed by his great qualities. His inordinate love of women was the cause of much evil in his own and succeeding reigns, because of his lasciviousness and prodigality.

AERIAL MUSIC.

A Remarkable Occurrence in Michigan.

THORNTON, February 6, 1879. Allow me to call your attention to a spirit serenade which occurred a few evenings since in our town and adjacent ones. The invisible serenaders seemed to be somewhat partial in their harmonious disbursements, as they overlooked us Spiritualists, of which there are quite a number in this locality. They appeared to turn their attention to the Methodists and a few non-professionals, leaving us out in the cold. How far the musical performers traveled, and how many of the sleepy inhabitants were kept from their slumbers, is not known; but ten families have reported themselves as having been visited, and some of them resided five or six miles from each other.

One man, who served three years in the army, says it was martial music, and that he had marche miles to the same time and tunes. Others say that it was not like any earthly music they ever heard. It was really very fine and extremely sweet and inspiring. Some say the music resembled the chiming of bells, keeping time with great accuracy.

A Methodist preacher was asked what he thought of it, and he replied that it went beyond his phi-He asked me if I had any philosophy for it, and

I replied that to a certain extent I had. It was not confined to matter, but to spirit as well, and that this was not the only instance of the kind by a long ways. The spirit world is getting in real earn-The spirits intend to make men and women know that the spirits of mortals can come back from that bourn that bigotted churchmen sing and talk about with so much gusto, though practically they know nothing about it; and if he wanted to be a philosopher as well as a Christian, he would do well to enter the spiritual temple where spirits

The incredulous part of our community are cause it was, and is, told by good Christians, as by some rough non-professors, as a fact, everybody believes the story, but do not know what use to make of it.

The soldier I alluded to above said, when the music was approaching and he heard it, that if Jesus Christ was coming to earth he wanted to see him, and I think he would have stood his ground like a man, though he swears more than he prays, or which I am sorry.

Now, Mr. Editor, what do you think of the musical event? Will not our legions triumph if we work for and with them? As much as it would have gratified me to have been one of the favored, to ear the angelic music, yet I can well forego the blessed boon for the sake of those who des little shaking of their dry bones. It may do them

some good. Another satisfaction I have in common with my spiritual friends-no one will call the mysterio event an "expose" or a spiritualistic lie or fraud. one of many tests received by the power of the I can be happy waiting while others' grist is same Indian spirit within the past two years, which ground, if I can hear the hum as the stone goes round and round. I can fast a day or two to have the starving fed, for they need a good square meal before they all go dead.

DR. W. JORDAN. before they all go dead.



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### The Boston Rerald One of the Journalistic Jesuit Triumvirate.

In our last number we at some length demonstrated the mutual efforts of the Philadelphia Times and the Religio-Philosophical Journal to injure the cause of Spiritualism; and, at the same time, we adduced amply sufficient evidence to show that their joint aim and object was to assist the Jesuit power in America in crushing Spiritualism Indeed, we demonstrated that of these two journals, the R. P. Journal was the more subservient and effective tool of the Jesuit power in this repressive and reactionary work. It was the misfortune of Spiritualism to lose the fearless founder and editor of that paper through the intrigues and incitement of the priestly confessors and masters of Mrs. Pike, who was a member of the Roman Catholic Church. This miserable woman was used to madden her husband with jealousy towards S. S. Jones, the venerable editor of the Journal, who being a medium, was seized control of by Jesuit spirits and made to assassinate Mr. Jones. At the trial of Dr. Pike, he was acquitted, most wisely and justly, of having been morally or legally responsible for his murderous act. In other words, he was acquitted on the plea of insanity. That insanity, I am prepared to show, was nothing more than the obsession of a sensitive medium, by Jesuit spirits, who were co-operating with mundane Jesuits to remove from his earthly labors their most formidable, hated and feared antagonist. Steven S. Jones is now in spirit life, and his slayer, Dr. Pike, is held a close prisoner, probably for life, for an act of which he was mentally, morally and legally innocent. We will make it our special business to thoroughly investigate this prominent case of spirit obsession and Jesuit intrigue, and will make known all the facts in order that the American people may be fully apprised of the presence and doings of the Propoganda of the Roman Catholic power in this land of religious and personal freedom. It is not the least significant fact, in this connection, that on the fall of Stevens S. Jones, John C. Bundy succeeded him in the editorial management of the Journal, and that at the first opportunity which offered, he placed it side by side with the two Jesuit sheets, the Philadelphia Times and the Boston Herald, in their war upon Spiritualism, Spiritual-Ists and mediums. Can there be a doubt that this was the premeditated result of the assassination of Mr. Jones? Can there be a doubt that John C. Bundy is designedly and wilfully co-operating with the Jesuit enemies of Modern Spiritualism, when he pursues identically the same course of action towards it that those relentless bigots are everywhere pursuing, through their tools and agents? We insist that there can be no reasonable doubt about such plain and conclusive facts. We will now proceed to unmask the hypocrisy of the Boston Herald. and disarm one of the most insidious foes that Modern Spiritualism has ever had. To this end we will have to recur to events which took place in the city of Boston, in the Autumn of 1876. We refer to "The," so-called, "exposure of Mrs. Bennett, the West End Medium," in which the Boston Herald opened the war of the Jesuits against Spiritualism. We will be as brief as possible in stating the facts of this opening movement of the Catholic

power against it. Prior to the time named, the Boston Herald which is managed ever with an eye to questionable and mercenary ends, gave up one or more of the columns of its Sunday issue, to the publication of matters relating to Spiritualism; and placed this department under the charge of Mr. Zenas T. Haines, a very intelligent and sincere Spiritualist. This movement on the part of the Herald was regarded by Spiritualists as honest, independent and liberal action in the direction of promulgating important and desirable information, which could be found in no other prominent non-Spiritual journal. The hypocrisy and dishonesty of this apparently friendly movement was not made manifest until October 4th, 1876. The Sunday Herald, of that date, contained a sensational report entitled:

"Trapped, Exposure of a Materializing Medium's Tricks. How Spirits are Aided by Mortals. The Spooks Employ a Skillful Carpenter. A Trap-door the Gate of the Invisible World. The 'Summer Land' a Little Back Kitchen. The Ghostly Visitants of 'Too, Too Solid. Flesh.' Deceased Relatives of All Ages Manufactured to order. How Parafine Moulds of Faces and Hands are Made. The Outside and Inside History of a Medium's

This report, introduced by the above vindictive and scornful head lines, was not made by Mr. Zenas T. Haines, whose proper place it was to have investigated and reported the facts; but by another member of the Herald's editorial corps, a bigoted Roman Catholic and as deadly a fee to honesty and truth as he was to Spiritualism. That report consisted of five columns of closely-printed matter, which for untruthfulness has only been paralleled by the mendacity of the Philadelphia Times and Religio-Philosophical Journal, in the same direction. He opened his tissue of hypocrisy and falsehood as

"The following article is just what it claims to be an expose of the materializing humbug. It is given with all kindness." (This Christian bigotmust have forgoten the 'fate of Ananias,) " and with the belief that nough it may be a bitter draught, it may prove a wholesome one; and it is only hinted here that if the arties who perpetrate such shameful frauds upon the formunity were prosecuted for obtaining money under false pretense, it might have a salutary effect.

We will show, before we are done with the ing" this very proper course of action; and why it did not act in the matter, instead of hinting. It will be found that the reason was, because Mrs. Repnett was the employed associate of the author of that report, in obtaining money under false pretences, and he dared not proceed against her. His editorial associate, Zenas T. Haines, was one of

the Herald, and their fellow conspirators, had most cruelly deceived. Mr. Haines had been induced by their deception through the columns of the Herald, to endorse that deception, thus fastening. upon the Herald a double responsibility for this concerted fraud. In order to show the intimate relation between the Catholic representative of the Herald and the Bennetts, I will cite the following unguarded confession of the former. Through the

"In order to more fully understand the subject, the history of this remarkable humbug will be given in two forms—the outside history, which has reference o the affair as regarded from an outside stand point and the inside history, in which the whole performance is rationally and truthfully described, logether, with the paraphernalia pertaining to the get up of the characters, how wax moulds are made &c., &c."

The reader cannot fail to see that the " Herald that he makes his statement as of his own knowthan a part of his inside history of it, and is only intended to conceal the damning fact of the crimiald, in this "remarkable humbug" from its inception to its end.

The Herald begins "The outside history," thus: "In April last" (1876), following Mrs. Hardy's peculiar performances with paraffine moulds of hands, etc., came the whispered information that a naterializing medium of power and influence with the immortals far greater than that possessed by any living person, was developed, or had developed, and was giving seances at her house in the West End, (Boston) to a select few of her friends. The truth is she ton) to a select few of her friends. The truth is she had been giving private seances at her house since November last (1875). She was said to be a delicate, sensitive woman, high-toned and anxious to avoid notoriet; altogether; and those who had visited her house, and witnessed the marve's of materialization which this modern Witch of Endor had produced for their delectation, were rapturous in their comments. It was, indeed, altogether stunning, not to say stupendous. \* \* As the wave circle started by the impact of a stone upon the surface of the water tends impact of a stone upon the surface of the water tend to spread out and enlarge its area, so the fame of thi new and wonderful place spread outward and perved ded the entire community. In the course of this expansion it was ascertained that a Mfs. Bennett, of the course of the second of the course of the cours McLean street was the new spiritual power, and her place speedily became known as 'The McLean street Place.' \* \* As the fame of the place grew loud, many very prominent gentlemen and ladies sought admission and were accommodated for a consideraion. The seances were at first held only occasional-y, but after the community got warmed up and clamored for admission, they were held every night, he spirits kindly consenting to perform. But the was very select and no common person coul gain admission or indeed any other person, unles ched for by certain persons known to the medium

This is the account which the "Herald man" has given of the first steps which were taken in the foul and disgraceful plot in which he was a principal and active party, if not the originator and peculiar performances," it is very manifest that the that faithful medium. Like "the wave circle" he purpose grew to include every prominent Spiritualthat these conspiring foes of truth had prepared for connection, that while the "Herald man" admits and himself and their associates were doing to dewho their associates were. He had the lying meanwere honest inquirers into the truth and reality of Spiritual phenomena, and that being so, they had able" Christian "humbug." Let us see who else unwittingly sought to spread the fame of Mrs. Bennett, and the deception she was perpetrating in the who were in any way connected with Mrs. Rennett in her deception, were sectarian Christians and the most implacable foes of Modern Spiritualism. The "Herald man" inadvertantly let out the pregnant secret that Mrs. Bennett was a "Methodist woman." Had he told, as it was his duty to do, who, besides himself, had helped Mrs. Bennett to get up her systematized deception, it would have been known that the whole "remarkable humbug" was the result of a Christian plot to create popular prejudice against Modern Spirttualism, Spiritualists and mediums, instigated, led and arranged by the tools of the Roman Catholic Propaganda, in which Methodists, Presbyterians and other Christian schismatics were induced to take a hand, by their wily and adroit Catholic associates. This significant reticence of the "Herald man," is all the more remarkable from the fact that in all his long report he never lost an opportunity to drag in the names of every Spiritualist who in any way was deceived by Mrs Bennett and her Christian associates, throughout their "whole performances." This one circumstance shows beyond doubt that the deceivers throughout this whole affair, were sectarian Christians and enemies of Spiritualism, and not Spiritualists, as the "Herald man" maliciously insinuated throughout his report.

Why did the "Herald man" not tell his readers who it was, who "whispered" so effectually in behalf of Mrs. Bennet's deception? Why did he not tell them, that the Herald opened its columns, and with trumpet blast sounded the 'stunning' and "stupendous" merits of Mrs. Bennett, as the modern Witch of Endor? Why was Mrs. Bennett and her partners in the fraud, so very particular to exclude "common persons" from her bogus seances; and so very particular to select "prominent gentlemen and ladies" as the victims of her deception; if her object was to make money thereby? Was not the money of common persons just as valuable to her, as that of uncommon persons? Were "common persons" any less likely to detect the fraud than uncommon persons, that she and her "bosom friends," as the "Herald man" calls them, were so choice in selecting, their victims? Is it not very evident from this blind and insensate duplicity of the "Herald man," that if Mrs. Bennett intended to make money by her fraud, it was not out of those whom she and her bosom friends" admitted to her fraudulent performances; but from those who had employed her to give those fraudulent performances, one of whom most probably was this very "Herald man." If it was Mrs. Bennett's purpose to make money by deceiving the public as a medium, she would most certainly have sought as large an attendance as possible. That she and her "bosom friends" did not do so, shows that such was not her or their purpose. If it was their intention to deceive and humiliate the "prominent gentlemen and ladies," whom they selected as their victims, the course they took was

most natural and consistent. It would be a waste of time to attempt to give the details of these villainous proceedings, or undertake to explain the various devices and falsehoods that were resorted to, to conceal the true nature of this Christian scheme to injure Spiritualism. Space forces us to confine what we say, to demonstrating who the participators in it were, and the motives and objects which prompted them to conduct themselves in a manner that the most ignorant savages would not have been guilty of. We will Herald, why it contented itself with "only hint- first proceed to show, out of his own mouth, that the "Herald man" was one of the lot, if not first among them.

> In the Sunday Herald of Oct. 15th, 1876, the "Herald man" gives, at length, the report of an interview between his associates, Mr. and Mrs. Bennett, and himself, at their house, in which he says:

editorial associate, Zenas T. Haines, was one of "The conversation was here adjourned to the house those whom Mrs. Bennett, the editorial reporter of of a friend, when it was resumed in a desultory way,

Mrs. Bennett not being at first present. It seemed that this friend, a cool, sensible clear-headed man had attended the Bennett seances. with a full appreciation of their true character, and laid low and enjoyed the fun to his heart's content. He had many anecdotes to relate to his heart's conlent. He had many anecdotes to relate which were exceedingly entertaining, and made even the grave Mr. Bennett lay back and laugh heartlly. The whole thing was spoken of from an inside view as if the Heraldman was one of the family and knew whereof they were speaking. And this was a fact they recognized and the result was a conversation, which if reported for Spiritualists, would cause them, to open wide their eyes. But there be some things sacred to a newspaper man, and though this particular one was behind th in the Iruesi sense of the term he don't feel proud."

Reader, we ask you to peruse attentively that shameless avowal of his complicity with Mr. and Mrs Bennett, by one of the editors and conductors of the Boston Herald in one of the most disgrace ful journalistic deceptions that was ever attempted or perpetrated. It is not the confession of poor employed and disgraced Mrs. Bennett; but the conman," as he calls himself, does not pretend to give | fession of her associate, and the publisher of her what he terms "the inside history" of the affair, dishonor and shame. What evil genius was it that from credible information derived from others, but prompted this devout and bigoted Catholic enemy of Spiritualism to betray himself and his associates ledge. What he terms his outside history of the in this insensate manner. "Who was that "cool, "whole performance," is nothing more nor less sensible, clear-headed" friend? Whose friend was he? Was he your friend, Mr. Herald man? Was he the friend of the Bennetts? Or, was he the munal participation of one of the editors of the Her- tual friend of all three? Was he a Spiritualist? Or was he a Catholic? Or was he a Methodist? Or what? Why have you not dared to name that man who, you allege, connived at, if he did not participate in, the fraud in which you were mutually engaged? But it is enough to know that the conversation held between the four "was from an inside view as if the Herald man was one of the family, and knew whereof they were speaking." It is more than enough to know, "that this was the fact they recognized," to show the associated relations between these four participants in the fraud attributed falsely to Mr. and Mrs. Bennett alone. There cannot be a doubt that the conversation which passed between them, but which the "Herald man" did not dare to report, would have caused not only Spiritualists, but the general public, to "open their eyes." In view of this insensate confession of guilty participation in one of the most wicked and abominable frauds that was ever perpetrated upon the public, we are curious to know what "things" this confessed deceiver regarded "as too sacred" for such a newspaper man as himself to report and publish! This "particular newspaper man who was behind the scenes in the truest sense of the term. Were not those "sacred things" to shield the Roman Catholic propaganda from the shame and infamy which they had incurred by resorting to such methods of warring upon its dreaded antagonist, and to conceal from the public eye the enormity of the deleader of it. From his reference to "Mrs. Hardy's | signs and purposes which they had in view. It would have been far better for the good name and plot had its inception in the purpose to discredit | fame of the "Herald man," and those for whom he was acting, had he said less about that conversaspeaks of, the plot widened and extended until its | tion, or had reported truthfully and fairly what was said. It is very natural that he should not feel ist and medium that could be lured into the trap proud of the disgraceful figure he was making of himself and those for whom he was acting. In them. It is not the least significant fact; in this | view of that confession of the "Herald man," there cannot be a doubt that Mr. and Mrs. Bennett were his personal knowledge of all that Mrs. Bennett not the principals in this crusade against truth, but only the employed instruments of those to whom ceive the public, that he has not dared to disclose they sold their services, in order to injure Spiritualism and help its Christian enemies to crush it, by ness, however, to leave it to be inferred that they | fraud, falsehood and deception. We have at least identified four of the participants in this "remark-

We will here introduce the principal instrument interest of Spiritualism. It is impossible, in the of this Christian plot, by giving an extract of the light of what followed, to question the fact that all report of the "Herald man's" interview with Mrs.

was concerned in it.

"Question—Mrs. Bennett, how long since you first new the lady they call Sunflower?" "Mrs. Bennett—It was a year ago last September out she and her sister came to my house, in McLean that she and her sister cam never saw her before, but liked her looks and let them cooms. I will say this for Sunflower—She has always been a true lady, never going out at night, never having gentlemen callers, but always behaving herself like a lady while in my house." (A fine specimen of a lady this truly en of a lady this truly.
"Question—When and how did the first idea of hold-"Question— when and now did the first free of noiding materialization seances and having a trap door constructed occur to you?"

Mrs. Bennett—"I soon got to like Sunflower and together we used to visit trance mediums—she being a believer in Spiritualism, as well as myself. On one occasion a trance medium (I will not give you her name) said to Sunflower, 'The Spirits and work through you and materialize over you."
"Question—That is materialize over her whole

Irs. Bennett-No. It was not claimed to be possible that they could materialize over her whole body, but over her face, so as to change it to resemble the face the spirit once possessed. I have myself seen her face undergo changes or transformations by which for the life of me. I could not tell she was the same person. She often told me that while representing her characters she did not feel like herself; but felt as if she was under some outside control that would make her look differently from herself and say things she

did not understand."
"Question—But about that trap door?
"Mr. Bennett—Well, the medium who first suggest ed the whole thing, said we must provide a place of ingress and egress for those who were to take the parts, and that we must keep the whole thing secret, done in that way, they would not believe there anything in it, though I have no doubt there was. Question—The trap door in the corner was then "Mrs Bennett—It was; but we did not use it more than half a dozen times. We had another place where they came in and went out.

"Question—Where was it?
"Mrs. Bennett—I will not tell you; but everything we did was done under the direction of the Spirit we did was done under the direction of the Spirits "Question—Your assistants must have had quite an extensive wardrobe to be enabled to personate so many characters?
"Mrs. Bennett—Wardrobes, indeed! No! A very few garments sufficed, the imagination of those looking on, aiding to supply the variety needed.
"Question—Did the mediums ever help you out in the seances?

"Mrs. Bennett-I don't know as they did. There was no need of it.
"Question—And it was Sunflower all the time?"
"Yes Bennett—It was, I suppose though I ne "Mrs. Bennett—It was, I suppose, though I never roubled my head to inquire how they fixed these things Question—Didn't you have rehearsals and arrange e programme for the evening? 'Mrs. Bennett—Never. I did not interfere but left i

Question-Didn't you tell them what to say in any Mrs. Bennett—No. What they said and did came them by inspiration.

Who can read that reported conversation and not see that both the "Herald man" and Mrs. Bennett. were performing concocted parts, in order to further confound the victims of their deception. It is very clear that Mrs. Bennett, and the lady that she calls Sunflower, were not the only ones who were concerned in the deception. Who were these assistants of Mrs. Bennett, about whose performances she never troubled her head? That one of them was a woman and a medium, there seems every reason to believe. The name of this woman is carefully concealed, and she is designated by the same of one of her spirit controls, "Sunflower." But who is she? We are told by Mrs. Bennett, that she was a lady and avoided the society of gentlemen. Was she not a nun, pledged to chastity, and sent from some nunnery, to exercise her mediumistic gifts, to entrap and deceive prominent Spiritualists and mediums, in order to render them ridiculous in the sight of a prejudiced public? Why should the "Herald man" so carefully and tenderly conceal the name of this principal instrument of these conspirators against truth? He was behind the scenes," as he fully confessed, "in the truest sense of the word," and knew who this woman was; and yet he dare not let the public know who she was, or what she was, that lent herself to such vile and detestable proceedings. The impotent and lying excuse for this concealment was, that this mediumistic tool was under indictment for a serious criminal offence, and to expose her name might prejudice her chances of escape from conviction. It has now been two years and a half since this so-called exposure, and yet the public have never been made

acquainted with the name and character of that principal performer in the Bennett deceptions. We now call upon the Herald man, and those associated with him in this detestable fraud, to tell the public the name and antecedeuts of that woman; or stand identified with her in her execrable villainy, and responsible for her criminal conduct. Indeed, if there is any truth whatever in what Mrs. Bennett is made to say by the "Herald man, (for it is evident that he wrote the answers attribued to her,) then there is every reason to believe that the woman called Sunflower was the real instrument of the conspirators, and Mrs. Bennett conceal the trap that was to enmesh them. That "Spiritual department" of the Boston Herald: she was the subservient tool of the Jesuits, who engineered this affair, is manifest, and most probably she was a nun whose name and whereabouts they could not disclose without betraying the real nature of this attempt to crush truth. We have thus found a fifth party to the conspiracy. Who the "them" and "they" were, to whom Mrs. Bennett "left everything" concerning her seances, we call upon the "Herald man" to disclose; for he cannot but know, as he has plainly admitted that he "was one of the family and knew whereof" the Bennetts and his and their "cool, sensible clearheaded friend" were talking, concerning those bogus seances of Mrs. Bennett. One of them was Sunflower; but who was she? Another was beyond doubt the "Herald man," who was "in the truest sense behind the scenes," from first to last, and who was the ringmaster, if not the proprietor, of the Bennett circus. Another was the "cool, sensible clearheaded friend," who "kept dark and enjoyed the fun." Who were the rest? You have not told, Mr. 'Herald man," and you dare not tell; for well you know it would lay bare the doing of the Propaganda of the Roman Catholic faith in America, and put an end to their schemes to subvert religious liberty in this country.

Among the prominent Spiritualists and mediums who became involved in the Bennett affair, by giving public credit to the performences, was Dr. H. B. Storer. He attended several of them and became convinced that spirit materialization actually took place there. He was singled out by the conspirators to be the Robert Dale Owen of the Bennett "humbug." Every devilish scheme was resorted to to enmesh and use Dr. Storer as Mr. Owen had been used by Wm. O. Leslie, Dr. Henry T. Child. Eliza White, and their employers, in the socalled "Katie King" affair, in Philadelphia. Supposing that everything was ready for springing the trap that the conspirators had been for months preparing, and that they could use Dr. Storer for that purpose, they sent one of their number -a womana member of a Christian church and for years an acquaintance and friend of Dr. Storer and his deceased wife, to Dr. Storer under the pretense of him; and having obtained from him a solemn promise that he would not give her name to the public, to tell him that she had personated his deceased wife, her former friend. Instead of Dr. Storer consenting to serve as the tool of the conspirators, in springing the trap, he very wisely dropped the whole concern and forced them to unmask their villainy, by compelling them to spring the trap themselves. The consequence was that instead of "prominent gentlemen and ladies," who were to be caught, being found under the Jesuit net, it was Mr. and Mrs. Bennett, the "Herald man." Sunflower, the "clear-headed friend," Dr. Storer's Spiritualists and mediums. It is most remarkable if the several crusades

which have been attempted against Spiritualism. are not the work of the same leaders, should all be, in their general plans and purposes, so much alike. These schemers must, indeed, be near their wits end, when they find themselves compelled fruitlessly, over and over again, to resort to the same impotent schemes and devices, to injure Spiritualism. Not satisfied with their first fruitless effort to use Mrs. Bennett to injure that much feared and hated cause, they tried it a second time, with even poorer success, no one seeming to care anything about Mrs. Bennett, or her co-adjutor.

the Herald. The Jesuits, of Boston, foiled in their own city, next sought, through their journalistic tools, the Boston Herald and Lowell journals, to assail Spiritualism, in the person of that faithful medium, Mrs. John R. Pickering, of Rochester, N. H., at Lowell and Westfield, Mass. These journals had not the address to conceal the fact that the whole of that fraudulent attempt to discredit Mrs. Pickering was engineered by a Catholic Jesuit emissary, in the interest of those enemies of mental and spiritual freedom, the Roman Catholic Propaganda, but boasted of that fact. In this folly, John C. Bundy participated, opening the columns of the R. P. Journal to these enemies of truth, and doing all he could to aid them, by villifying and traducing Mrs. Pickering, Thomas R. Hazard and the editor of the Banner of Light, because they would not allow this vile fraud to prevail. Indeed, it is a question not easily settled, whether John C. Bundy has not done more for the Jesuits in America than all the Catholic papers, either avowed or disguised, have been able to do, put together. We are determined that it shall no longer serve them under the disguise of Spiritualism, and hence the length at which we have ventilated the conduct of this badhearted enemy of the truth, who has conducted that paper since the assassination of his predecessor in the interest of the enemies of Spiritualism. John C. Bundy will hardly deny that he has been, in feeling and action, in full accord with the Philadelphia Times the Boston Herald, the Philadelphia Inquirer, and all other Catholic and Christian journalistic assailants of Spiritualism, Spiritualists and mediums, in every attempt they have made to injure or destroy the good name and influence of the latter. How can such a man be ought else but their deadly and relentless enemy?

But to return to the Boston Herald. In the conspiracy between the Bennetts, the "Herald man." and their concealed associates, Mr. Zena T. Haines, an honest, sincere and unsuspecting Spiritualist. and the Spiritual editor on the Boston Herald, was sadly and cruelly victimized; and he was soon after compelled to leave his position as editor of the pseudo "Spiritual department" of that journal. In his place, for a time, was installed that journalistic defaulter, E. Gerry Brown, of the late Spiritual Scientist, who feebly tried to rival John C. Bundy in his subserviency to the enemy. All that the puerile ill-nature of this untruthful man could prompt, he had done to cast odium on the cause, he has been pretending to serve. It was quite natural cowardly warfare on ourself and the journal which we have been compelled to publish, by their persistent efforts to drag down and trample Spiritualism under foot. The appearance of MIND AND MATTER burst upon their conscience-stricken vision as did the "hand-writing upon the wall" to King Belshazzar! We well knew that we would soon hear the mongrel yelping of this Jesuit leash upon our track, and have been astonished to see them We supposed that John C. Bundy, Col. A. K. Mc-

Clure and E. Gerry Brown, the Religio-Philosophical Journal, the Philadelphia Times, and the Boston Herald, would make a show of evasion of the charge which we have made and proven against them, to wit: that they have been co-operating with, if they have not been employed by, the Propaganda of the Roman Catholic power in their efforts to crush Modern Spiritualism.

Having announced in our last number that we would this week ventilate the doings of the Boston Herald, and its provisional "spiritual" representative, E. Gerry Brown, we were in the course of paying our respects to the latter when we received only the stool-pigeon to lure the game and the following letter from the present editor of the

MY DEAR SIR:—It is not Gerry Brown who is doing the few editorial paragraphs about Spiritualism in the Boston Herald, but the writer of this note who once had the pleasure of meeting you at this office some years ago. Since then I have spent two years abroad and in other states to recuperate my health. I have not lost all my former faith in Spiritualism, but I have learned to be cautious about accepting as true all that claims to be. I have tried the Eddy's and believe them to be frauds. Ditto Mrs. Bennett, who is a self-confessed and detected one, but one of the most accomplished of the guild. I have tried the Holmeses and found the seal broken which I had placed upon the cage. I will now believe nothing on placed upon the cage. I will now believe nothing on rust, and yet I believe in the possibility of all the shenomena claimed I am at a loss to account for your violent treatment

of honest doubters. It seems to me you are not promoting the cause by it. Please exchange.

Yours truly,

7. T. HALVES

Z. T. HAINES. We fear that our friend Mr. Haines is far more credulous still, than he thinks he is. We know not what reason he has to doubt the honesty and mediumship of the Eddys, but we assure him that we have the most positive knowledge that Horatio and William Eddy are most remarkable mediums for the operation of spirit power on the mundane plane. As to the breaking of the seal on the cage in the case of the Holmes, to which he refers. it is bout as slim a fact as we have ever known any honest doubter to base his condemnation of mediums upon. As to Mrs. Bennett and her performances, we think Mr. Haines, after he has read our ventilation of her relations with the "Herald" man," will see that in resuming his old place on the Herald, he is putting himself again in the hands of the very parties who wrought him such grievous wrong in the past. We will say to our very unsophisticated friend, Mr. Haines, that we have visited no violent treatment upon doubters, as he alleges. Were we disposed to do so, Mr. Haines would be the very first person of that class, that should receive our attention, and for the reason that he seems to be so unaccountably slow in comprehending the true inwardness of those he mistakenly supposes are "honest doubters," when, in fact, they are the most deadly enemies and deceivers of just such "honest doubters" as himself. We will be very happy to exchange with the Herald, as we desire to watch its future course, as we contrition and remorse for having aided in deceiving | have watched it in the past. We will say further to Mr. Haines, that judging of his position from his letter to us, we think he is on the line between "honest doubt" and "open enmity to Spiritualism," with one foot lifted to step over it. Friend Haines, be advised, and draw that foot back before it is too late. If you were the author of the two paragraphs which we attributed to E. Gerry Brown and which John C. Bundy seized upon to screen himself from the scourging which we had given him, you are not the "honest doubter" you would have us suppose, but in full co-operation with the enemy, and you may expect from us the same treatment that we have been giving them. We Christian female friend, and their Jesuit associates, have now done what we undertook to do; branded that were enmeshed in the net they had set to catch | the Jesuit enemies of Spiritualism, so that they will in future be able to deceive no one. We have yet to perform the same operation on those who as Protestant schismatics. from the Roman Catholic Church, are aiding and co-operating with the latter in seeking to suppress Modern Spiritualism.

We have enlisted in the war for truth, and neither expect quarters nor will give any in battling against error. We want peace, oh, how earnestly, God and the angel world knows; but we see no way to reach it but by sleepless vigilance and an unvielding determination to press forward regardless of all obstacles, until truth, right and justice eigns where error, wrong and injustice have held sway. The order comes, "Forward! and we

# A Friendly Protest.

CLEVELAND, O., Feb. 3, 1879. EDITOR MIND AND MATTER: We, the undersigned, fully aware of the extreme views (pro and con) held by Spiritualists generally,

as to the late phases of the Spiritual phenomena such as "materialization," "flower tests," "parafine spirit molds," etc., deeply regret the tone of the various spiritual papers now discussing these important matters.

While recognizing the right of each to the full advocacy of their different views, we deplore the oitterness of the strife, and sincerely believe that the acrimony and personality now indulged in hurts the cause, impairs the usefulness of the journals now engaged in the discussion, and of necessity engendering strife and its feeling among their housands of readers, who, for lack of favorable opportunities to investigate for themselves, natu rally rely on one or the other of the journals in question and ally themselves with the one they hink right) besides retarding the very object we al have in view, viz: the "proof palpable" of this class of phenomena. With the hope that while searching for truth we

may not trample on the rights of each other but accord to all the right we so proudly claim for our selves, we remain.

Members of the First Religious Society of Progressive Spiritualists. Thos. Lees, L. Van Scotten, George Newcomer, John Madden, Abraham James, S. G. Turner, Geo. G. Wilsey, Theo. Andrus, W. Beela Archer, Chas. Collier, Jas. Carlisle, T. G. Reed, W. Z. Hatcher, B. A. Webster, A. W. Horr, James M. Wight, Sara

Yours for truth and kindness,

F. Pirnie, John Pirnie, Tillie H. Lees, et. al. OUR REPLY.

We, with pleasure, publish the above letter of admonition and protest, from our Spiritual friends of Cleveland, Ohio, and we shall be pleased to do so in all cases of difference of views between ourself and those who may feel aggrieved at our editorial course. These friends have fallen into the same error, or rather into the same unwarranted custom, which has become so prevalent among those who. as Spiritualists, take occasion to find fault with others who incur their animadversions. We mean the custom of carefully avoiding to specify when and how those they accuse have offended. If these friends will specify when and in what manner we have aggrieved them, or any one in whom they feel a particular interest, we will endeavor not to offend again, provided, always, that what they ask of us is just, truthful and proper. If we have at any time said ought of any person that is unjust, unhe should join John C. Bundy in his sneaking and | true and inconsistent with the "golden rule," we will be most happy to unsay that matter, or those matters, and start anew in our quest for that which is true, right and just. We are the more-puzzled to know wherein we can have offended these friends, inasmuch as this is the first time they have ventured to interpose to arrest the "tone of the various Soilitual papers now discussing these important matters." If we mistake not, and we ask these friends to correct us if we do, for a full year and a-half the turn and flee before they fairly came in sight of us. | Religio Philosophical Journal, under the control and management of John C. Bundy, has lost no

eran editor of that journal, and Thomas R. Hazard and ourself; and has, in season and out of season, done all he could to misrepresent and injure us in public estimation. We are not aware that our Cleveland friends have ever felt called upon to utter one word of protest against that course on the part of their friend of the Journal. The issue which the Journal has sought to raise has not been one in regard to "the late phases of the Spiritual phenomena, such as 'materialization,' 'Flower tests,' 'parafine spirit moulds,' etc., but embraces, as well, the older phases of Spiritual phenomena, such as 'inspirational speaking,' 'independent voices,' 'communication by rapping,' independent slate and pencil writing,' 'levitation and movement of inanimate bodies, 'trance,' 'elairvoyance,' 'clair-audience,' etc., etc. This onesided and treacherous warfare has been carried on until Spiritualism has justly become a by-word and a reproach in public estimation. No misrepresentation, no ridicule, no hatred of mediums, speakers, and spiritualists was ever penned and published by the worst open and avowed enemy of Spiritualism, equal to that which has filled the columns of the Journal for more than eighteen months; and yet our friends of Cleveland were not moved to call a halt to this most destructive and unjustifiable action. It is only when this blatant hypocrite was confronted, and his vile conduct laid bare by ourself, that the sensibilities of our Cleveland friends are touched, and they become alarmed lest our scathing denunciation of that arch traitor to Spiritualism "hurts the cause and impairs the usefulness of the journals now engaged in the discussion, and of necessity engendering strife and its feelings among their thousands of readers." It would all have been very well if our Cleveland friends had thought of this before we started MIND AND MATTER, and requested John C. Bundy, E. Gerry Brown, Wm. Emmett Coleman and others, to cease their public ridicule, abuse and misrepresentations of Spiritualists who did not agree with them in their views as to what was best calculated to promulgate the truths of Spiritualism among mankind. We hardly think their friends, Bundy, Brown, Coleman & Co., will thank them for their long delayed protest, and will consider it particularly ill-timed for them to make it now, when they have such imperative reason to defend their past course, or acknowledge their vile proceedings and promise a speedy change of front. We have tried, time and again, to make it understood that MIND AND MATTER is an independent journal, which epresents no sect, party or faction, and for the onduct of which neither our Cleveland friends or Spiritualism is in any manner responsible. We cannot, therefore, but feel that the members of the First Religious Society of Progressive Spiritualists, of Cleveland wholly misunderstand our position in supposing that we have any desire or purpose o have MIND AND MATTER considered a representative Spiritual journal. We make no such claim, and want it distinctly understood that our sole aim and purpose is to provide a channel through which an untrammelled discussion of all questions which relate to, or bear upon the interests of humanity, may be had. Ours is a free and ndependent press, recognizing no other limitations than those which right, truth and justice dictate. and submitting unresistingly to no human interference from any quarter. We are determined that there shall be one independent paper published in the world, at least while we remain at the editorial desk. We are determined, so far as in our power, to aid in broadening and clearing th the Spirit world has at last succeeded in opening up, between the mortal and immortal spheres human existence. We have stripped for that work. and provided with the axe of reason, the lantern of truth and the mattock of justice, we will do what we may to fell the gnarled and dying monarchs of the forest of oppression, to uproot the accumulated undergrowth of centuries of selfishness, and light the way that alone can lead humanity to supernal realms of perfection and happiness. We fully appreciate the magnitude of the work that has called us to battle for truth, and we know the sweat, the toil, the fatigue and hardships through which we must pass before the trumpet of victory shall sound the sweet strains of peace. We will strike, with all the force of our nature, at every adversary of what we deem to be truth; not in anger. not in hatred, not in a spirit of ambition or selfishness, but with the soul-inspiring desire to hasten the day when mankind shall feel that every cause for difference and strife has passed away, and that a common interest and destiny is the inheritance

opportunity to assail the Banner of Light, the vet

We suppose our Cleveland friends consistently sent their admonition and protest to John C. Bundy, of the Religio-Philosophical Journal, as well as to ourself, and we shall therefore confidently expect some acknowledgement of that fact in the next issue of the Journal; or, that failing to be informed of its through that channel, that our Cleveland censors will inform us whether they confined their protest to ourself. Its value depends entirely on the sincerity with which is was made; and its sincerity can readily be determined by their impartiality in the premises.

#### The Hypocrites' Reply—His Tacit Confession.

In the last Religio-Philosophical Journal John C. Bundy publishes the following manifestation of his hatred of Spiritualism and his contempt for decency;

WM. R. TICE ON ALFRED JAMES AND HIS MAN ROBERTS.

Mr. Wm. R. Tice who, with his brother T. S. Tice, Judge Good, S. R. Nichols, and others. exposed Alfred James, sends us a lengthy statement in reply to the false representations of Jonathan Roberts. As the account goes over the history of the affair in detail, and covers what we have already published, and as the readers of the Journal understand the man Roberts, and never give the slightest heed to his most solemn asservations in such matters we do not deep

t necessary to publish it in full. This is the reply with which John C. Bundy insults his readers, to an arraignment at our hands, that proved him to be a heartless and contemptible hypocrite and an enemy alike to truth and Spiritualism. We will at the proper time pay our respects to Wm. R. Tice, T. S. Tice, Judge Good, S. B. Nichols, and others, who were concerned in putting up that alleged exposure on Alfred James. We have some information to give in relation to that matter that will leave those men and John C. Bundy in a position that will teach them a lesson concerning dishonesty and trickery that they remember as long as they shall live. We bide our time in patience and confidence. The readers and patrons of the Journa! will yet have an opportunity to judge, as between John C. Bundy and ourself. who is honest and entitled to their credit and confidence.

HEAVEN AND HELL.

The Turks tell their people of a heaven where here is sensible pleasure, but of a hell where they shall suffer they do not know what. The Christians quite reverse this order. They tell us of a hell where we shall feel sensible pain, but of a heaven where we shall enjoy we cannot tell what.

# Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communica-tions from spirits, such as may be of general inter-est, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as spiritual mediums. In chosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pre-tend to possess. [Editor.] Communications received through Alfred James,

of Philadelphia, while unconsciously entranced, and taken down by the editor of MIND AND MATTER, as they fell from the lips of the medium, Feb. 11,

Your going to have quite a time. Great excitement your going to have from two or three points, all about medies. Slim man shows very bad. Do tricks. I see him at a distance like. He is used indirect, not known to you. He is here in this life. It look like it come to head in nine or ten days, you call it. It does not seem at this place. looks like a fuss about this that comes out of the cabinet. Spirit lights show this. Seems like it is in this city, but not in this house. The enemy get tired, fighting much, beat around the bush long enough. Goin to make a dash. Watch every one what they say when come to your office. Much smooth tongue—shake—lie much heap. There be one squaw and two braves. Certain things in your surroundings come to a point, this you will know, if don't see it now.

## CHA-WAN-SKA.

GOOD AFTERNOON, SIR:—Stern and positive men accomplish much in this earth life—weak and vacillating ones nothing. I, in my earth life, was called upon in the discharge of my official duties, to decide most important things which had a bear ing on the welfare of the nation. After I had given those things all my thought and I came to a conclusion, demagogues may have howled and office secking politicians may have jeered at my just conclusions, but firm and undaunted I stood by my sense of right; and all I have to regret in my after or spirit life is that I could not have been born at a later period; for if I had, the debt of blood which this nation is now engaged in paying, would have been nipped in the bud, and never have reached the gigantic proportions that it did. As in my day, so in your day, you are surrounded by traitors in your camp and nothing but the most unswerving devotion to the truth can carry you through in these times when honor, life—Ah! liberty, itself, is bartered for position and gold. To end this communication I will close with a stanza of a poet:

> "At gold's superior charm All freedom flies, The needy sell it,

And the rich man buys," Farewell. Sign me,

ANDREW JACKSON.

GOOD AFTERNOON, SIR :- My exit from this mortal to the immortal state was made suddenly, in the Everglades of Florida, and I was not prepared for this change; and this is the curse of war this violent disruption or tearing of the spirit, in an instant from its mortal tenement engenders, in this after-life a certain dream-like kind of feeling, almost like walking in your sleep; and the realiza-tion of your case when you finally wake up is that you endure, on the impress of your spirit, all the feeling of a second death. At least it was so in my case, and although many years in spirit life, I have hardly recovered from the shock yet, because my spirit was driven from its mortal body before it had accomplished its work here. I do hope that the time will come soon when men becoming civilized enough will cease from destroying their own kind. It is only by the utmost force of will, that I am enabled to hold my position here, in order to communicate to you, and I wish that peace and harnicale to you among men. Sign me MAJOR DADE.

[In a work entitled "The War in Florida," by a late Staff Officer. Baltimore, 1836, Lewis & Coleman, publishers; we find the following reference to the brave generous and heroic man whose name is

attached to the foregoing communication.

At a council between certain Seminole Indian chiefs and Major Belton, held near Fort Brooks, Florida, Dec. 22nd, 1835. "Major Drade was pres ent at the council of warriors on that evening, and the proceedings being interpreted to him, he expressed every confidence in Indian character, and his conviction of the sincerity which governed the friendly chiefs; he also believed that Abraham, a domestic of Miconopy, had great influence over his

"The expected reinforcement of thirty-nine men from Key-West, with the gallant brevet Major Dade, having arrived on the 21st, no time was lost in preparing the two companies, ordered by Gen. Olinch on the 16th, to form a junction with the forces at Fort King. Accordingly, at six o'clock, A. M., of the 24th, Capt. Gardiner's Company C, 2nd Artillery, and Capt. Fraser's Company B, 3d Infantry, making fifty bayonets each, with eight officers, taking with them ten days provisions, one six pounder drawn by oxen, and one light one-horse wagon, were placed in the line of march for that post, under the command of Capt. Gardiner.

"In the chain of events, it may not be amiss to notice the change which occurred in the command of this ill-fated detachment, since it shows the noble and generous impulses of his heart, and is so perfectly characteristic of Major Dade. From his company A, 4th Infantry, amounting to thirty-nine man, the two companies of Capt. Fraser and Gardiner were made up. Capt. Gardiner's lady was exceedingly ill, and it was much feared that if he left her she would die. He, however, made every preparation for a start, and was present at revellie on the morning of the 24th, and mounted his horse in front of the detachment. At this juncture Major Dade voluntarily proposed to Major Belton, the commanding officer at the post, that he (Dade) should take Capt. Gardiner's place. The proposi-tion was immediately accepted, and the command moved on. Before they had proceeded far. Capt. Gardiner ascertained that the transport schooner Motto was on the eye of leaving Key West where Mrs. Gardiner's father and children were; he concluded to place Mrs. Gardiner on Board the vessel, and gratify his wishes by going with his com-pany. He soon after joined it, but the peculiar relation in which he now stood to Major Dade induced him to let the latter continue in command.

"On the 27th, they crossed the Big and Little Ouithlacoochee rivers, and encamped about three miles north of the latter branch. Up to this time Major Dade being aware that the enemy was continually watching his movement, had adopted every precaution against surprise or attack at night, by throwing up small breastworks. Early on the morning of the 28th, the ill-fated party were again in motion, and when about four miles from their last camp, the advanced guard passed a plat of high grass, and having reached a thick cluster of palmettos, about fifty yards beyond the grass, a very heavy and destructive fire was opened upon them by an unseen enemy, at a distance of fifty or sixty yards which literally mowed them down, and threw the main column into confusion. Soon recovering, however, on observing the enemy rise in front of them, they made a charge, and plied their fire so unerringly, that the Indians gave way, but not until muskets were clubbed, knives and bayonets used, and the combatants were clenched; they were finally driven off to a considerable distance. Major Dade having fallen at the first fire. command devolved upon Capt. Gardiner." This sketch of Major Dade is entirely consistent with the brave, peace loving spirit who honored us with his communication. He had been in spirit life 44 years when the above communication was given; and yet he says he had not vet fully recovered from the shock of that fatal bullet. What an instructive lesson is this to those who go forth to war against their fellow men. "Let us have peace."—Ed.]

GOOD AFTERNOON, SIR:-For any person to have spoken to me in this way in my mortal life would have have been looked upon by me as an excellent joke, but this afternoon it is a stern reality with me. I had very little of what may be denominated the spiritual in my natare. I was never an avowed Atheist, but it was my belief, and I lived in a place

where my earthly interests would have been sacrificed if I had acknowledged my position. One world at a time was enough for me, and anything that had not tangibility I cared little for. This kind of earth life made me more observant of the action of my fellow men and showed me that in ninety-five cases out of a hundred they were as much Atheists as I was, for they all preferred the solid material to any spiritual things. And I have also found when I awoke to the truth of this spiritual life, and during the many years I have been in the after-life, that I have been surrounded with as vivid a materiality as any I experienced when I was here. This has gone on until a poverty and starvation of spirit has taken place, and now I desire to feed this immortal spark with whatever be-

reficent results can be obtained. The consciousness that this spirit of mine has this inestimable boon of an always increasing inner life, and that the planets may grow old, disintegrate and disappear, that suns may grow cold and give no heat, and that I, yes I, shall approach gradually nearer to the waters of everlasting knowledge

and truth, is grand beyond expression I have been gone many years, and all that I loved n this life has joined me in the spirit. My only bject in coming here is to show proof that I live and that others will live, no matter what their belief may be,

#### You may sign me, JOHN SHERMAN.

I was one one of the first settlers at Vincennes, Indiana. We have no means of learning whether such a pesron as this John Sherman ever lived. We do not feel at liberty to withhold the communication whether true or untrue.—[ED.

FRIEND: Thee shall hear my contribution to the truth. Thee must know that I had peculiar tenets of my own and that I was the founder of a more liberal order of things. If I use the word thee it is more from habit than from-any respect for the same. Neither words, creeds, or any particular notions can ever found a new order of things; except when these are backed by eternal truth they annot stand. They are only the stepping-stones to something better, and each man and woman can iraw only so much truth from the universal founain as their spiritual nature can receive, and this is the reason why there are so many divergencies of thought and beliefs. The actual absolute truth s plain and easily conceived, but in flowing from he great eternal power to your and my brain they come charged with bias existing in ourselves. Few people quarrel over principles as they come from the great fountain head, but they do quarrel amongst themselves as to the way they should be administered by them; and this is the secret of so much of strife, contention, and misery; the strong crushing the weak. When all men and women can become united, not in their opinions, for that never can be, but only by looking at the way of plain and simple truth with a desire to follow it, then will true progress begin.

Individuality is strongly implanted in the human breast, and any person who would attempt to destroy that individuality would wreck the temple of eternal truth, for each and every one of you are blocks to fit in that temple, to rear it so that each and all shall attain to a heaven of bliss and happiness suited to their own individuality. That and that alone can bring immortal bliss. Farewell to thee, friend.

Sign me,

## Hand Writing on a Slate.

The "hand writing on the wall" caused more consternation at the feast of Belteshazzar than the spectral scene at Macbeth's banquet. But the folwing, written recently on a slate, will be received by all well-informed persons as another advance in the onward and glorious march of Spiritualism to a complete moral victory. The fact of the writing is positive evidence of mechanical force, and the sentiment as expressed in it commends itself to all admirers of truth:

"At a meeting of the Ballarat Psychological Association, Australia, the following invocation was written between two new school slates held in Dr. same time distinctly heard the sound of the writ-

"Oh, Spirit of Truth, Wisdom and Power, may the world know that not one of thy children is denied the blessed privilege of communing with the Spirit world. Oh, may the inhabitants of earth no longer debar themselves of this privilege of looking into what they call the mysteries of heaven. We wish to cast aside the veil of darkness and error which has hidden this truth from their sight. We thank thee, oh, Divine Principle of Truth, that thy truth is for all thy children of earth. We know, oh, Father, that thy powerful arm will encircle this little hand that are so true and faithful in the class. little band that are so true and faithful in the glorious work—blessing human souls. Dear friends, be true to your work, as I am true to you. I am, Rev. G. Wilson.

# Burnham Wardwell.

At the meeting of the Reform Club, held last night in Wilson's hall; Mr. Burnham Wardwell, late superintendent of the Virginia State penitentiary, delivered his interesting lecture on the subject of Prisons and Almshouses. The following is a copy of a letter of introduction and recommendation, written by Gen. Butler in Mr. Wardwell's be-

Boston, Mass., Dec. 31, 1878. MY DEAR MR. WARDWELL:

I do not know to whom to direct a letter of introduction, but I write this that you may use it as a circular wherever my name will do you any good. I have known of your earnest, faithful, philanthopic and christian efforts for the relief of those who are in prison, whom you have visited, who are in the almshouses and insane asylums, whose comfort and welfare you have looked after, and I have the highest appreciation of your honest and con-scientious work in the line of duty which you have chosen. No man in the South had a higher record during the rebellion for using every effort within his power to relieve the Union soldiers, and aid the Union cause than yourself, and for this you have suffered.

I am very truly your friend, BENJAMIN F. BUTLER.

# Another Test Verified.

Mr. D. T. Averill, of Northfield, Vt., writes, under date of 12th inst., as follows: Enclosed please find \$8.75 or order therefor, to pay for a club, of five, for one year subscription to MIND AND MAT-TER. I hope to make further additions. Let these subscriptions begin with the 1st number of February, or at least enough to cover, the communication from Thomas E. Powers, of Woodstock, Vt., as he was well known to most of us. Mr. Powers was the Superintendent of the rebuilding of the Ver-mont State House. He was a man of much force of character, and I well remember him, as speaker of the House of Representatives years ago. Please send a copy of the paper containing his communication to his brother, J. D. Powers, Woodstock, Vt.

who is a brother and pillar among Spiritualists. [We ask our readers to again refer to the communication from the spirit of Thomas E. Powers, published in MIND AND MATTER, of the 1st inst., and read it in the light of the above letter of Mr. Averill. We think they will conclude that John C. Bundy is seeking to discredit a true and honest medium in his insensate war upon Alfred James.]

# Ministering Angels.

Six or seven weeks ago Miss Leemon, aged 12 years, daughter of Mr. John Leemon, a resident of Fountain Creek, Iroquois county, Ill., was taken sick with diphtheria, at her home. She passed away on the fifth day after the attack. Some hours previous to her death she said to her friends she could see her grandmother and others of her acquaintances and friends in the spirit land. She said it seemed pleasant over there, and they were beckoning her to come, and she hoped that no one would try to detain her, as they had come for her and she must go with them and was anxions to do so. About ten o'clock a. m. she said she should stay until one o'clock, and then those spirits would come again for her and she should go. True to her prediction, just at the hour of one, her spirit passed away to those scenes of which she had a glance while yet living in earth life.

## Editorial Briefs.

THE Communists are make copious extracts from the Bible in support of their views. They can find plenty in all parts of it, from Genesis to Micah, to authorize that which at the present time is known

POPE LEO XIII. refuses to suspend the law of he Romish Church which provides that no saint can be cannonized in said church until fifty years after the death of his, her or its body. Pius IX., therefore, remains in statu quo

An unusual number of churches of different sects have been destroyed by fire in the United States since the first of the present year. These calamities may be attributed to severe cold weather. a super-abundance of coal, detective flues, and want of carefulness, and not to an interposition of

SPURGEON, the great London preacher, is exceedingly fat, his face big and flabby as Sir John Falstaff's, with very little or no more expression han a mass of putty. He drinks one quart of strong beer with his dinner, a stiff glass of brandy after dinner, and smokes two segars. Half the year he is sick with plethora and gout, and at such time he goes to the south of France to mace-rate himself on wine and tobacco, wine being a very light tipple for him.

THE Methodists of Winsted, Conn., are trying to get up a revival, but it is no go. The spirit is wanting as much there as it is in the latest fraudulent edition of the life of John Wesley, the founder of that sect.

A NEGRO woman from Wolcottsville has put in an appearance at Winsted, Conn. She is healing the sick, casting out devils, and doing many other strange things in that village. She is supposed to be a witch. Have the people "Down East" so far forgotten themselves as to suffer a witch to live? Where are the orthodox leaders who thus go back upon old Moses? The idea of allowing a witch to live when meek Moses issues an order to the contrary is—well, it is monstrous.

TO CORRESPONDENTS .- Write only on one side of the paper articles intended for publication. Remember that condensation and perspicuity are requisite for success in the art of writing for newspapers. Lead pencil manuscript even on white paper is not always advisable, but on blue paper it s so abominable that it instantly finds its way to the waste basket. A large number of communications received at this office will be attended to at the earliest possible moment. In the mean time we shall be glad to receive from any part of the world authenticated, attested and concisely written reports of all kinds of spiritual phenomena, tending to increase the stock of knowledge and to impart its teachings upon the pages of graceful and impartial history, as evidence of the progress in the present age and for the benefit of posterity.

THE attention of the reader is specially called to certain correspondence published in this edition of certain correspondence published in this edition of MIND AND MATTER, being copies of two letters written by the lamented S. S. Jones, a short time before he was assassinated. Mr. Jones was the projector and successful publisher, manly and able editor of the Religio-Philosophical Journal, of Chicago. These letters form a brief page of impartial history, but brief as it is, it represents truthfully the public sentiments by which Mr. Jones was fully the noble sentiments by which Mr. Jones was governed in his editorial career, which popularized his paper everywhere and endeared his name in all circles where truth is held in due reverence. The golden sentiments contained in these two epistles form a very strong contrast with the burnished brass which now defaces the once fair form of that once trustworthy journal.

A NUMBER of communications have been received at the office of MIND AND MATTER, urging the necessity of making systematic efforts towards providing homes for mediums in necessitous circumstances. It seems to be a fact that many mediums are poor in regard to finances, so that they struggle and struggle onward on the up-hill of material life, although possessed of great spiritual gifts, which, in the future, must demand universal recognition and estimation. These mediums should not be permitted to suffer, nor Mammon Slade's right hand on top of the head of one of the worshipped as a god at their expense. In another members, and visible to all present, who at the part of this paper will be found a well-written communication on the subject of "Homes for Medipractical application of the sentiment contained in the golden rule is all that is necessary to effect the desired object. Who of the many wealthy men and women who have been cheered by spiritual communications, will take the initial step in that great work of benevolence and generosity! Cerainly those who inaugurate the movement will be registered as among the "few immortal names that were not born to die." In time a number of church buildings will be offered for sale for this purpose, and these edifices may be altered into suitable homes without heavy expense.

# How to get Rid of Rats.

A correspondent of The English Mechanic, gives one or two valuable hints for ridding premises o rats. One very good plan, he says, is to nail a red herring on the wall of the warehouse or place in-fested, about eighteen inches from the floor; on this, a little to one side, beneath the fish, place a brick or piece of wood near the wall. At an equa listance on the other side set an ordinary stee snap-trap, not baited. The rats, in jumping off from the brick to get at the herring, after a few at tempts are sure to fall down in the trap. This is a good permanent plan, as it is somewhat above their comprehension. If rats have undermined the foundation walls, which they do sometimes to such an extent as to endanger the building, it is of no ase to attempt to stop them out by tamping their burrows with broken glass bottles, for they work diligently to make fresh ones. A better way is to put a shovelful of dry sand over every hole. rats soon come up through this, but in doing so let half the sand into the burrow, which, unlike earth. they cannot either force or carry up again, and by repeating this at every fresh-opened place, their runs become quite filled up, and they make up your foundations again. By this means I have known a granary that was terribly infested with rats quite cleared of them. All their burrows being at last filled with sand, they were compelled to betake themselves elsewhere.

# Something about the Pulse.

Every intelligent person should know how to ascertain the state of the pulse in health; then by comparing it with what it is when he is ailing, he may have some idea of the urgency of his case Parents should know the healthy pulse of each child—as now and then a person is born with a peculiarly slow or fast pulse, and the very case in nealth may be of that peculiarity. An infant's pulse is 140; a child of seven, about 80; and from 20 to 60 years, it is 70 beats a minute; declining to 60 at four score. A healthful grown person's pulse beat 70 times a minute; they may be good health down to 60; but if the pulse always exceeds 70, there is a disease; the machine is working itself out, there is fever or inflamation somewhere, and the body is feeding on itself; as in consumption; when the pulse is quick, that is, over 70, gradually increasing, with decreased chances of cure, until i reaches 110 or 120, then death comes before many, When the pulse is over 70 for months, and there is a slight cough, the lungs are effected.

# Spirit Light,

At a test seance given on Wednesday evening of January 8, at the residence of Mrs. Gregory, No. 21 Green street, Grosvenor Square, London, there were demonstrations which gave evidence of mechanical force under a natural, though unknown law. The guests sat round the table with their hands interlinked, each sitter being thus responsible for his two neighbors, although from the character of the company such stingent conditions were altogether unnecessary. There were attempts on the part of

the spirits to materialize. Once a broad phosphor escent-looking light, about eight inches long, seen by everybody, floating from the table to near the ceiling, but no spirit face was distinctly seen. Nearly an hour elapsed before the manifestations began, showing that some unknown impediment was present which the spirits had to overcome.

Original sin is in us like the beard; we are shaved to-day and look clean, and have a smooth chin: to-morrow our beard has grown again, not does it cease growing while we remain on earth, In a like manner, original sin cannot be extirpated from us: it springs up in us as long as we exist.—

HOW THE POOR MAY LIVE .- Some of the newspapers, in all parts of the country are publishing articles, how people may live, on one, two or three dollars per week. The following is a receipe for three square meals each day that will cost nothing. Air puddings and sausages for breakfast; wind pie and atmospheric custards for dinner; the remaining parts of both meals hashed for supper.

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## DOWN TOWN.

Girard House News Stand, John W. Ryan Post Office News Stand, William Wade, No. 826 Market Street, Frederick Held, No. 211 Pine Street, Charles S. Roney, No. 1205 South Second St. Elizabeth Lee, No. 525 South Third Street, F. F. Holloway, N. E. cor. 2d and Spruce Sts. Alex. P. Anderson, No. 604 South Third Sts. J. H. Hubert, No. 1416 South Second Street, Frederick Sperling, No. 1402 South Second St. Robert Keating, No. 1316 South Second Street. 'Steel's" Cigar Emporium, No. 1505 South St. Matthew Donnelly, No. 1316 South Tenth St. Charles W. Williams, No. 428 S. Fifth Street. E. Fullride, No. 406 South Fifth Street. . H. Cooke, No. 726 South Second Street. W. H. Ott, Newsdealer, Southwark Hall. Dr. and Mrs. H. S. Phillips, 1340 South Fifth St.

UP TOWN. Dr. G. D. Henck, No. 446 York Avenue. W. Scott Fenstermacher, N. E cor 8th & Race Sts. Wm. Wade, N. E. cor. Eighth and Arch Streets. G. M. Taft, Fifth and Arch Sts.

John P. Foley, No. 21 North Second Street.
" " Ridgway House, foot of Market St.
" " Nos. 129 and 131 Market St, John G. Nichols, 1379 Ridge Avenue. Mrs. E. S. Powell, Lyric Hall, 2591 N. 9th st. H. M. Wiley, 528 Callowhill street.

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MRS. W. H. YOUNG-Healing medium through whom many wonderful cures have taken place, has returned to Philadelphia, and will treat all diseases magnatically at her office; 245 North Ninth street. Office flours from 9 to 12 and 2 to 4. Patients visited

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ter, 422 North Eighth street. Circle, Wednesday evenings, also on Sunday evening at Lyric Hall, 259 % North Ninth street. Mrs. SARAH A. ANTHONY—Test Medium—No. 223 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily. MARTHA HOFFMAN WAVBR, Trance Medium, No. 6 Calvin Place, rear of 809 North Seventh street, above Brown. Private Sittings daily. MRS. J. HOFFMAN—Electric and Magnetic Treatment, 1518 Wallace street, Philadelphia, Diseases of Women and Children a specialty. 680 N. Eleventh st. Circles on Tuesday evenings. Sit-MISS LIZZIE MINKLE, Medium, 1440 Frank

MRS. FRITZ, Healing Medium; 619 Montgomery MORRIS HUMPHREYS—Developing medium, 1127 Wister street.

# Philadelphia Spiritual Meetings.

FIRST ASSOCIATION OF SPIRITUALISTS of Philadelphia—Cephas B. Lynn, the orator and eloquent exponent of Modern Spiritualism in its broad interpretation and application to human deeds and human needs, will speak at Academy Hall, 810 Spring Garden street, each Sunday, morning and evening during February, under the auspices of the above organization. Meetings are free.

FIRST SPIRITUAL CHURCH of the Good Samaritan—At the Southeast corner Ninth and Spring Garden streets, third floor. Speaking and test circle every Sunday afternoon and evening. TEST CIRCLE at the Northeast corner of Ninth and Spring Garden streets, Sunday at 3 and 8 p. m. Mrs. George and Mrs. Anthony, mediums. THOMPSON STREET CHURCH Spiritual Society.—At Thompson street, below Front Free conference every Sunday afternoon, and Circle in the

LYRIC HALL SPIRITUAL ASSOCIATION.
At No. 259 % North Ninth street. Free conference as ery Sunday afternoon at 2:30 o'clock. BIBLE SPIRITUALISTS, Hall, 1305 Lombard Street, Lecture and Circle 71/2 Sunday evening. Prof. W. Seymour Speaker, Meetings Free.

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MR. AND MRS. HOLMES, formerly of Phila-lelphia, and late of Washington, D. C., will hold public seances every evening in the week, except Friday and Saturday, at 8 o'clock, at No. 8 Davis street, Boston, Mass,

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J. V. MANSFIELD, Test Medium, answers sealed letters, at 61 West Forty-second street, New York. Terms, \$3 and four 3-cent stamps. Register your letters.

MRS. MARY METZGER, Clairvoyant, Trance, Test and Healing Medium holds circles on Monday and Thursday evenings, at 8 o'clock, at 230 W. 31st St. New York. Admission 25 cents.

# HEALING MEDIUMS.

J. WM. VAN NAMEE. M. D., Clairvoyant and Magnetic Physician, 87 Vandam street, New York City. Examinations by lock of hair \$2.00. W. L. JACK, M. D., Clairvoyant, Physician and Magnetic Healer, Haverbill, Mass., Diagnosis of Dis-ease by Lock of Hair, \$2.00.

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## SPECIAL NOTICES.

THE NORTHERN WISCONSIN SPIRITUAL CONFERENCE.

Will hold a three days' meeting in Spiritual Hall, Omro, Wis., February 21st, 22d and 23d, 1879. HON C. W. STEW ART

Will be the only engaged speaker. Other speakers invited to participate. The meeting will be called to order, Friday, at 10 A. M. The usual courtesies will be extended to all persons from abroad Social Parties eithes Friday or Saturday evening.

Come, Friends; let us have a grand time. DR. J. C. PHILLIPS, Secretary, WM. M. LOCKWOOD, President. MR. and MRS. JAMES A. BLISS, desire to form a select materialization scance to meet every Tuesday evening for two months. Also for developing Circle to meet Thursday evenings. List now open. No one will be admitted to these scances unless they are known to be harmonious and willing to give the best possible conditions for the occurrence of fine manifestations. For further information, address James A. Bliss, 713 Sansom street.

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## TO AN UNFORTUNATE.

BY J. WM. VAN NAMEE M. D. One by one thy joys have left thee, And sorrow claims thy fluttering heart, One by one thy hopes have perished, Thou hast seen the last depart; One by one thy friends have fled thee-Left thee weary and forlorn.

One by one the moments passing,

Deeper, darker grows the storm. Let not grief and care o'erwhelm thee; Rise, and gird thy armor on; Better hearts have fought as bravely, Soon the battle shall be won; Let not faith burn low and dimly. Trust in Him who knoweth all: He will see thy every trial, He will heed thy earnest call.

## THE LOST DARLING.

INSPIRATIONAL BY MRS. NELLIEJ. T. BRIGHAM.

Only seven years he lent her, From the heavenly land. God sent her. With a message for your hearts: Then she passed from earth so tender, To the land of light and splendor, From your love she never parts.

Still, close beside your pathway standing, And where at last your spirit, landing On shores forever green and fair; You'll find the child that heaven sent you, The same that God once kindly lent you, With smiling welcome to you there.

Not far away awaits your treasure, Beyond the pearly gates of pleasure; Your precious loved one is not lost; Oh! could your eyes but see the splendor, That shines where angels bright befriend her, Where she the river dark hath crossed

Could you but see her 'mid the flowers, That grow through all the golden hours. Upon the never fading shore: Oh! could your spirit eyes behold her, You'd find loves olden chains enfold her With memory of days of yore.

Not lost, but only gone before you, And still her loving lips implore you, To look beyond the shadows now; To see her in her heavenly meadows. Beyond the dark and dreary shadows. With life's bright crown upon her brow.

Not lost, but to your heart forever She comes to strengthen life's endeavor. And tells you of her better home: And when your souls the clouds shall sever, And you shall come beyond the river, You'll find her where the angels roam

## MOLECULAR ACTION. No. 2.

BY HELEN MAR.

The cosmic realm of the universe is governed by the same law that we denominate the molecular action in the atomic world, which accords with the revolution of the planets upon their axes and around their solar centres. No pregnant issue of the day and generation in which we live is fraught with such momentuous results as this action in the universe of matter. When we consider that all nature is attuned in harmony throughout it; that all presentations of nature are outgrowths of it; that the planets are builded by it; and that all things in heaven above or in earth beneath are the result of its omniscience and omnipotence,—we stand aghast at the revelation. To its power we accord the lowthe throne bearing the highest supreme deific impress of God is dependent upon this action for

beauty, perfection and power.

The universe of matter now latent in inanimation is part and parcel of the great whole we term God. It has its specific sphere of action, and is as important a factor in the cosmogony of God's universal chain of causation as the most beautiful of creative wonders. The infinitesimal atoms of which the universe is composed are each and every one as necessary to make up the infinite whole as the grandest mountains or the largest planets.

When we survey the illimitable expanse spread out before us that we denominate space, and which for centuries we have been taught was filled with blank nothingness, and find it a peopled world, in which invisible forms flit hither and thither, possessing bodies as tangible to them as our bodies are to us; when we realize that those who have passed beyond the visible into the invisible realm of fu-turity are around us with hearts filled with loving sympathy, endeavoring by every means in their power to make their presence known and felt; when we realize that the ties of earth are not severed by the change called death, but are more firmly welded by the refined sensibilities of the spiritual realm, then will we comprehend the importance of becoming more intimate with the laws that govern and the elements that enter into and make up our individual entities.

We have previously stated that the life elements permeate and are coexistent with all matter throughout all space. The molecular action in the atomic world is ever generating and developing new manifestations of its power and gives expression to allthat is outwrought through it. To say that each and every manifestation of life is dependent upon a germ deposited by a previously developed manifestation of the same type or species, is losing sight of the inevitable law of cause and effect, from whence all life principle and all manifestations derive their forces. t is incomprehensible to many minds that an oak tree should exist before the development of the acorn that produced it; but this is proven by many evidences in nature. Any one that has closely observed the productions of the vegetable kingdom know that trees, shrubs, and flowers have frequently been found where the same species have never been known before. Where a piece of woodland has been burned over pine trees have sprung up where no pine cones or seeds, pine roots or cuttings have ever been deposited and where no pine trees have ever grown that man has been cognizant of. This proves that pine trees are not dedendent upon the seed of previously matured trees, and if pine trees are independent of deposited germs or seeds may not other trees be independent of them? Agoin we find fields that have never been known to produce certain species of weeds, covered with a growth that defies the researches of man to attribute to any other cause than the action of a different combination of elements deduced from the earth and the atmosphere. If the action of the elements is so potent in generating and developing new manifestations of its power in the vegetable kingdow, why should it not be equally potent in bringing into conscious existence new manifestations of animal or insect life?

We know that scientists claim to have proven that there is no such thing as spontaneous germination of life, that each and every manifestation or expression of animal life is dependent upon a germ or seed of the same species or genera, but every evidence in nature asserts to the contrary. It is true that through a destruction of the life principles or elements by chemical applications, intense degrees of heat and other means, they fail to get an expression of life in any form, but through new combinations of elements and molecular action, there is ever being outwrought and builded up new forms and manifestations of insect life. We claim it, as an unchangeable law, that every thing in nature shall produce after its kind, but as we have said before, we do not accept of any theory that confines the operations of an infinite law to the effects, that are before us. We contend that the laws of nature are not only infinite, but universal, and that what produced the first tree of any type or species, the first plant of whatever species, the first bird, beast or insect, is as potent to-day as when it produced the first primal manifestation or

expression of its power. The laws of nature in their fundamental principles involve the matured as well as the inmatured evidences of their power, the tangible as well as the intangible, the seen and known as well as the unknown and unseen. As all matter is ever taking on new conditions, and new elements are ever being outwrought, all forms and expressions must red? Is not the act and the time in which it oc-

and will as inevitably change as the matter from

which they are developed is changed.

We have said there is no such thing as retrogres sion, we also assert, that there is no such thing as perfection. Perfection implies inaction, inertia death, the fullness of all things visible and invisible, physical and spiritual. With what have you to compare all that is, or all that exists to prove its perfection or impelfection? It is only by comparison that we are enabled to estimate, weigh or measure anything. How could we determine the heights of mountains if there were no plains or sea levels? How could we determine the day if it was not followed by the night? What wuold we know of the beautiful were it not for the manifestations of nature that are repulsive and loathsoms? What would we know of the good, the true and the divine, only as we compare what we estimate as such, with the lesser degrees of goodness, purity and truthfulness. The estimates that each and every one make, are a measure of their capacities, their intellectual culture and moral status. We have previously stated, that each and every one should be accorded the right to their own estimates, that they are all just and legitimate, a definite reflex of themselves mentally, morally and physically. When the recorded evidence is before us of the infinite diversity that is knit together in harmony and accord in this di vine immensity, and that only through diversity i established individual identity and independent entities, by what parity of reasoning can a conclusion be deduced that all must, can, or ever will think alike upon any subject. Duly considering the diversity of the conditions and relations sur-rounding and developing the different phases of humanity, the greatest mystery is, not that all do not think alike, but rather that any two in the universe should do so. We often find minds whose thoughts run parallel

and through the laws of psychology, and the action of mind upon mind, will give expression to the same thoughts, but it is through these subtle laws, rather than ideas, conclusions or deductions based upon the original thoughts, or reasoning powers of each individual. We may be asked how can a dividing line be drawn between the action of one's own mind and the action of other minds upon it? There can be no dividing line drawn. The infinite and interminable chain that binds all humanity together as one, cannot be divided or rent, but vibrates throughout the infinite diversity that makes a complete whole in immensity. To condemn any one for their ideas or conclusions on any subject, is unjust. Never should one man mpugn another man's honestly expressed conception or convictions. We should ever consider them as the effects of causes that have been at work to either stultify or expand and develop them mentally and spiritually. The great diversity spread out before us shows the absurdity of an unanimity of thought. It is not in the nature of divine ordering, and cannot be accepted as a truthful recognition of infinite law. Each and every manifestation of nature has been outwrought under and through different climatic and planetary conditions, which is the legitimate cause of the illimitable diversity that reigns throughout the infinitude of relations, and each and every one is a definite reflex of the conditions and relations, developing them through the atomic and cosmic realms of the universe of

To define the difference between these two realms and their relative relation to all that exists, we will give the clearest possible illustration. It seems to be a difference without a meaning. Not so. As the atoms that enter largely into the spiritual realm of being are thrown off from the heavenly bodies in their transit from point to point in the siderial heavens, and have become more rened and etherealized through a greater degree of evolution, than the atoms that enter into the physical life, the insect, animal and vegetable kingdoms, or the cruder presentations of Nature's handiwork, denominate them cosmos, or the cosmic realm of infinitude. Do not understand us as confounding or refuting any previous statement. We simply imply that when Matter becomes in nature, character, and degree of etherealization, so refined that it is fitted for entering into the highest created evidence of infinite law, forming and building up the spiritual essences of the universe, developing the mind and all the adjuncts of the mind, holding in abeyance all other faculties or conscious sentient, nervous functions of the physical world, then we

lenominate it the cosmic realm of the universe. The atomic realm, or molecules, are those atoms of matter that form the basic foundation of creation, or the molecules that have not reached the degree of refinement and etherealization necessary for an embodiment in the mind, soul and spirit. In tracing the evolutions of matter, from the lowest gradation capable of detec-tion by the finite mind, we find it coursing up through all the gradations of refinement etherealization, through the mineral, vegetable and animal kingdoms, being built up by molecular action into forms taking upon themselves the expressions assigned them by the refinement, the matter composing them has taken upon itself through evo lution, or the molecular action in the atomic world. Fracing it still upward into greater degrees of renement and etherealization we again lose sight of t, it having assumed a degree of refinement that renders it invisible. Tracing it still further, we discover it expressing itself through the physical world, in what is termed mind, spirit and soul. Now mind, spirit and soul, all signify one and the same thing. As space, atmosphere and infinitude are one in the sense that there can be no dividing lines drawn to separate them, so mind, spirit and soul are one. We cannot define the particular ac-tion, expression or properties of one, separate and distinct from the others. All action of mind, spirit, or soul, is dependent upon molecular action in the ealm of matter that has reached a degree of refine ment necessary to enable it to express itself through the spiritual atmosphere of being. Mind is dependent upon the physical world for its power or expression. When we reach the spiritual sphere the appellation of mind is lost sight of, and it is given the cognomen of intelligence. The dependnce upon the grosser elements is lost. We are merged into a more rarefied, or refined condition, and mind, as an adjunct of the spiritual realm, is ignored. The intelligence is no longer dependent upon the physical world for the avenues of expresion, but can take on any form, feature, or expressinn most harmonious with its wishes and desires and best adapted to the necessities of the hour. Do not understand by this that we will not possess, as natural bodies in the spirit, spheres as we do here. Through a more perfect knowledge of the laws governing the universe, those who have passed rough the change called death, are able to attract to themselves particles of matter and present them to mortal or material eyes in any form they choose. It is as readily comprehended that this is a demonstrable fact, as that artists in theatrical circles of earth life can personate eminent characters of centuries past. If spirits can take upon themselves any material forms whatever, it proves that they can present the material elements in any form they may choose. The form is not at all dependent upon the figure or expression of the spirit manifesting, but is subject to the will of the spirit and dependent upon it for form or expression. By this we conclude that to recognize, in the indistinct figures presenting themselves to our view, through materializing mediums, our loved ones is a fallacy. In abeyance to the will of bands of spirits, possessed of strong magnetic and mesmeric power, there i thrown upon the camera of the optic nerve forms as nearly resembling our loved ones as possible, to show most conclusively their immortality and their possible return to earth. Do not misunderstand us. We do not say that none possess the power of coming back and clothing themselves with materiality, but very few indeed possess the power to do The longing desire of the human heart to see the beloved ones, and their desire to present themselves to our view, forms a strong magnetic chain of sympathy, and by the aid of psychology they gather material elements and project them in forms possessing in the aggregate sufficient evidences of identity, or individual characteristics, to impress upon the minds of those seeking material or physial manifestations, the impossibility of mistaker identity. You may say, but these forms recognize us and speak to us. Spirit voices are projected through the same law. The loving words that send a thrill of unutterable joy to the soul are conveyed

Every act of our lives is indelibly stamped upon the infinitude of relations. Every word we utter is borne out into space and through the molecular action of the cosmic realm is expressed again and again in the same round, full tones in which they are uttered here. This may seem the most absurd of all our utterances; but I would ask, can you expunge any moment from the calander of time? I not, can you efface any act occuring in time? If you can, what of the time in which the act occur-

curred indissolubly bound together as a unit in the

in a manner corresponding to the principles in

volved in the telephone.

universal whole? Can you separate them, or efface the act without expunging the time in which

occurred from out the great eternity? Immensity is a great reservoir, receiving into its infinite embrace every act, every thought, every motive and desire of the sphere of conscious existence in the realm of infinitude; therefore we must consider all the acts, thoughts, motives or desires of our lives, deposits in the bank of immensity, upon which checks drawn payable at sight will be honored on presentation at the desk of infinite relations in the spiritual spheres of existence.

#### CORRESPONDENCE.

Letters from the late S. S. Jones. CHICAGO, Ill., Dec. 11th, 1876.

AMES A. BLISS AND LADY, 1027 Ogden st., Philadelphia,

DEAR BROTHER AND SISTER-I have seen many reliable people, among them Prof. Anderson, Mrs. A. H. Robinson and Mrs. Dunaway, who speak in high terms of your mediumship. Mrs. Robinson in particular says she could see the color of the eyes and every liniament of the features of the spirits, as perfectly as she can the same of any person the feet of the device. son two feet off, in daylight. If you read my paper you know I am a true friend to all genuine mediums. Your phase of mediumship is of inestimable value to the world, being given under absolute test conditions must convince all beholders. The best men and women would patronize you in this city. I have a fine seance room and cabinet in my pub-lishing house, and furnished rooms for your comfort. If you will come here I will do all I can through the columns of the Journal and personally to gain you patronage and make you happy.

Please let me hear from you. I am, fraternally, thine, S. S. Jones.

CHICAGO, Ill., February 17th, 1877.

MRS. JANE FROHOCK: DEAR SISTERS-Yours is before me-contents noted. I am glad to hear favorably from you in regard to the Blisses. I have formed a very favorable opinion of them from what I have heard from reliable sources. They always submit to test con-ditions, and that makes it sure. I, for that reason, would like to have them come here and hold seances. I have a splendid seance room, and I would put them before the public in a manner to give them large houses every night they would be ble to hold seances. He wrote me some time ago that they would c me this Spring. I wish you would talk with them about it, and write me.

You need have no fears of my publishing any aricle against them as mediums, so long as they oberve test conditions. No man's suspicions will induce me to publish ny thing against mediums. I am their friend and defend them so long as they are true to the noble

work they are called to do. Please let me hear from you. In the meantime remain,

Fraternally yours, S. S. Jones.

MILAN, Erie county, Ohio,

January 25th, 1879. MR. J. M. ROBERTS :- Enclosed please find list of subscribers. The times are hard, but if you coninue in the course you have started friends will grow up and come to your support, for in you we can see a true advocate of our philosophy. A few notes from this place might be of some interest. There are quite a number of Spiritualists in and

about this locality. We have just closed a course of fifteen lectures, delivered by Fred. Dunakan, of Cecil, Ohio. He is a young man, a new worker, aving been in the field only about nine months He is a trance speaker and unconscious, and is popularly regarded as a rising light to dissipate the darkness of error that still enshrouds humanity. Truly yours.

R. N. WILLCOX.

EDITOR MIND AND MATTER: In warmly combating the errors and falsities of as enemies to the cause of Spiritualism, I find hese golden words. "We stand ready at any time o publicly retract any unjust or incorrect state ment that we may make concerning any person, and to apologize therefor, and we cheerfully sender the columns of our paper to any one who may desire to correct us, where they think we are in error \* \* \* It is not our business to abuse any one. It is our business to defend ourselves against all attempts to place us in a false position efore the public, and to see that what we know to be truth, is not trodden under foot and misrepresented without giving it our best defence.

The spirit of this is most commendable. As charity is said to cover a multitude of sins, so the airness and sincerity of this paragraph relieves the editorial page of its supposed bitterness and sting and disarms him who otherwise might justly feel

aggrieved at its outspoken frankness. In the spirit of this quotation I want to make a orrection. In your leader of February 8, under the head of "The Jesuitical Triplet," you classify the Boston Herald as "Independent Spiritualist." This, I think, is a misapprehension. True, in poliics especially, and in public matters generally, i claims to be an independent journal. It is doubtess popularly regarded as such by the majority of ts readers, who are numbered about one hundred housand daily. No paper, with such a constituency, an fail to have a potent influence.

With reference to the subject of Spiritualism, i s usually more fair than most papers of its class, hough far from being what it ought to, or perhaps what it will be when its proprietors know more

about the subject. The Sunday Herald has been in the habit of rinting a column, more or less, each week, of piritual notes, endeavoring to give a resume of the atest items of interest and news. Many of these often bear marks of snap-judgment, such as naturally characterize a self-opinionated man. The edior of this department—the Herald has an army of editors and reporters—has evidently seen somewhat of the phenomena; some genuine, some bogus. It accuses the Bennett woman of wholesale fraudulent practices, and disbelieves in the genuineness of he materializations of the Eddys. It has endorsed the mediumship of the late Mrs. Hardy, and also of Mrs. Maud Lord-at least it has repeatedly given full account of manifestations taken place in their presence. While the Daily Herald is swift o publish, as items of news, any assumed or rea exposure" of a medium, it "makes haste slowly o report anything which redeems the medium in he estimation of the public or which shows the socalled exposure to have been an imposition. Connected with the Daily Herald are those who repudiate, or affect to, every phase of the spiritual oward such ignorant or conceited persons. Recently an improvement has taken place in the spiritual department of the Sunday Herald, caused, am told, by Mr. E. Gerry Brown, the late editor of the now defunct Scientist, stepping down and out and making room for his successor, the present occupant of the chair, who certainly shows a more cosmopolitan spirit and a larger field of reading albeit he too often interjects his own one-sided views, wherein truth becomes only half revealed. While your characterization of "Jesuitical' oubtless applies with singular fidelity to the Religio Philosophical Journal, of Chicago, and The Times, of Philadelphia, as clearly shown by you, in their treatment of mediums, it does not apply with equal force to the Boston Herald. The latter is often unfair and unjust in comment and criticism respecting Spiritualism in general and our media in particular, but in comparison with the other great dailies of the metropolis of New England, it is an arrow's flight above them all. In fact while the others oppose the subject in season and out, with neither show of reason nor valid argument to sustain their positions, the Herald has often opened its columns and given the friends of the cause opportunity to advocate its claims. It can well afford to do this, because it claims to be an independent newspaper, because it is an immensely rich concern, and finally because it has many thousands who are Spiritualists among its readers. Hoping it will be disposed hereafter to be more just toward Spiritualism and mediums, have felt to say what I have, for truth's sake.

ALLEN CUNNINGHAM. February 9, 1879.

The clergy would have us believe them against our own reason, as the woman would have her husband against his own eyes: What! believe your own eyes before your sweet wife!



Suppose my little lady, Your doll should break her head Could you make it whole by crying Till eyes and nose are red? And wouldn't it be pleasanter To treat it as a joke, And say, you're glad 'twas dolly's, And not your head that broke

SUPPOSE.

Suppose you're dressed for walking, And the rain comes pouring down; Will it clear off any sooner Because you scold and frown? And wouldn't it be nicer For you to smile than pout, And so make sunshine in the house

Suppose your task, my little man, Is very hard to get; Will it make it any easier For you to sit and fret? And wouldn't it be nicer Than waiting like a dunce. To go to work in earnest,

And learn the thing at once?

When there is none without

And suppose the world don't please you; Nor the way some people do; Do you think the whole creation Will be altered just for you? And isn't it, my boy, (or girls), The bravest, wisest plan, Whatever comes, or doesn't come,

-Childrens Friend

## Lion, the Fire Dog.

To do the best you can?

Lion was a cross between a Great St. Bernard and a Newfoundland dog, and came into the possession of the London Fire Brigade when he was but twelve months old. His first retreat was in the engine house, where, on some old hose and sacking made himself as comfortable as he could, and coiled himself up like the tubing on which he lay. Considering that he was thus placed in charge of the engine house, he resented the first occasion on which a fire occurred at night. The fire bell rang, and the firemen hurried to the spot prepared to draw forth the engine, when a decided opposition was made on the part of Lion, who showed a determination to fasten himself on the first fireman who dared to enter. In this way the faithful dog kept them all at bay until the arrival of his master, whom he instantly recognized and obeyed. As soon as the horses were harnessed and the engine in motion, Lion bounded along and was soon present at his first fire. After that time he attended no less than three hundred and thirty-two fires, and not only attended, but assisted at them, always useful, and sometimes doing work and saving life which, but for him, would have been lost.

His chief friends, the firemen, say it would take

a long time to tell all his acts of daring and sagacity; but we must, in justice to his memory, record a few of the most notable.

On one occasion, when the horses were tearing along the street, as fire-engine horses alone can, a little child was seen just in front of the engine. To stop the horses in time was impossible, though the driver did his best. The brave hearts of the firemen sank within them as they felt they must drive over the little body. Bystanders raised their arms and shricked as they witnessed the impending cat-astrophe, which they could do nothing to avert. astrophe, which they could avail, and it must needs be that the engine of mercy, on its way to save life, that the engine of mercy, on its way to save life, must sacrifice the life of an innocent, helpless

But stay! Human eyes were not the only ones that took in the sad scene, and that saw the impending doom of the little one. Brave, sagacious and fleet Lion saw at a glance the danger that threatened the child, and springing forward he knocked him down, then seizing him firmly in his jaws, he made for the pavement obliquely, and gently deposited his charge in the gutter just as the engine went tearing by.
But this was only an incident, by the way;

Lion's real work began when the scene of the fire was reached. As soon as the door was opened, or dashing through a window if there was a delay in opening the door, the noble animal would run all over the house, barking so as to arouse the inmates, and never would he leave the fire until he had accomplished his purpose or drawn the attention of the firemen to them. Once the firemen could not account for his con-

duct. Darting into the burning house, the ceiling of which had given away, and then out again, he yelled and howled most loudly. It was believed the house was vacated, but Lion's conduct made his master uneasy.

Still nothing could be done by way of entering the house, as the fire raged fiercely, and it would soon fall. Finding that his entreaties were not regarded, and suffering from burns, the noble anima discontinued his efforts, but still ran uneasily about, nor would he leave the spot, after the fir was put out until search was made, when beneath the still smouldering embers was discovered the charred body of an old man, whom he had done his utmost to save.

Lion's efforts, bowever, were often crowned with success. At one fire, after the inmates had made their escape, a cry was raised "that the baby had been left behind in the cradle up stairs," though no one seemed to be able to indicate the room. fire had so far got hold of the dwelling that it was impossible for any fireman to enter, and the crowd stood horror-stricken at the thought of the perishing babe. The crisis was a terrible one; an effort was made, an entry effected, and some of the men ventured some distance within, only to retrace At this emergency Lion dashed passed the men,

disappeared amid the flames, but returned in a minute into the street with the empty cradle in his powerful jaws. The consequence of this almost incredible feat may be better imagined than decribed.

The fact of Lion not re-entering the house, which, though badly burned, he would no doubt have done had he left the child behind, was sufficient to convince the dullest intellect that the child was se cure; and it was soon ascertained that the object of search was safe in a neighboring house. No wonder then that this noble animal endeared

himself to all who knew him. For fourteen years Lion continued his noble and useful career as public benefactor, as friend and companion to the firemen and as mourner at their graves, for he attended the funerals of no less than eleven of them. Death came to him at length, for last year he died from injuries received in the discharge of his self-imposed duties. BENJAMIN CLARKE.

# Something About Little Foxes.

One little fox is "By-and-by." If you track him you come to his hole—"Never." Another little fox is "I can't." You had better set on him an active, plucky little thing, "I can," by name. It does wonders.

Another little fox is "No use trying." He has spoiled more vines, and hindered the growth of more fruit than many a worse looking enemy. Another little fox is "I forgot." He is very provoking. He is a great cheat. He slips through your fingers like time. He is seldom caught up

Another little fox is "Don't care." Oh, what mischief he has done! Another little fox is "No matter." It is matte whether your life is spoiled by small faults. We must not deceive ourselves, for he that overcometh not himself in little matters will not be able to do so in great things.

REMEMBER, brethren, the "Lord loveth a cheerful giver," but don't chuck a copper penny into the contribution box with such force as to make us

believe it a ten dollar gold piece.



SPIRIT FORMS APPEAR, SING AND ACCOMPANY THEMSELVES ON THE PIANO. DELIGHTFUL SCENES FROM THE CELESTIAL WORLD.

Grand Rapids, Mich., Feb. 1879. To MR. J. M. ROBERTS :-

Dear Sir :- I have just returned from a visit .to Terre Haute, Indiana, whither I had some to again witness the wonders of materialized spirit forms, Mrs. Annie Stewart and Laura Morgan being the nediums. At my visit to them in September 1877, I became convinced of the genuineness of the manifestations, by seeing both spirit and medium walk out of the cabinet, and show themselves in plain view upon the carpeted floor, the medium's chair being vacated. I saw two spirit forms dissolve before me upon the floor, till their heads alone were seen floating in midair and then vanish. All this was outside the cabinet. These spirit forms were Pyatt Williamson and George Powell, with whom I shook hands and conversed a few minutes. This was at Dr. Pences, Mrs. Stewart being the medium, who was entranced in the cabinet and could be seen as the door was thrown open fre quently. During my recent visit I was at Mrs. stewart's, and saw my venerable mother who passed away thirty-eight years ago, and who appeared here for the first time fully recognized. My wife and son, with my daughter, also appeared to me beautifully formed, and came out of the cabinet and sat by me several times. At Mr. Morgan's, his daughter being the medium, they also came out and sat by-me with several other angelic forms. The spirit daughter of the friend who accompanied me also appeared, beautifully illuminated like an angel of light, sat down to the piano, struck the key, and favored us with a song. My spirit daughter and four other spirit forms, came out and played at different times during my visit. This marvelous entertainment was delightful to parents and friends who were present. Never shall I forget the heavenly music played by these beautiful creatures from the celestial world. The medium during this seance was placed under test conditions at my request, as the result was intended for publication to the world. It is not necessary to minutely narrate the method by which the medium was secured. It was thorough, and it precluded the possibility of her moving without being detected. Besides this she was locked in the cabinet, the key being placed in my pocket. While thus secured and entranced my spirit wife wrote me two letters.

At Mrs. Stewart's, I also obtained several spirit pictures of my wife and children; three forms appearing upon one plate. I could fill quite a number of sheets of paper, with descriptions of the wonderful scenes which occurred in my presence, during my experience of ten days in which I gave the spiritual phenomena the closest investigation, but I do not wish to trench further upon space in your valuable paper. The following named persons witnessed the whole or part of the wonderful manifestations, above briefly alluded too :- Thomas J. Skidmore and wife, Fredonia, N. Y.; Dr. F. A, Grove, Kirkville, Mo.; Brittan M. Ervin, Butler co., Ohio; A. M. White; A. P. Conant; John L. Morgan and wife; James Hook and S. Cowner. Friends visiting Terre Haute, will find admirable accommodations at the private boarding house of Mr. and Mrs. Conant, near Dr. Pence.

BENJAMIN LEWITT.

## HELPING HAND SOCIETY.

At a meeting of the Ladies' Helping Hand Society recently held in New York, the medium Mrs. H. M. Rathburn was controlled by a spirit calling herself "Oak Leaf," one of the originators of the society. The communication, which gave much pleasure,

My dear sister.—I am indeed glad to meet you once more. God bless each and every one, and may the holy influence of many departed ones shed its divine rays about you, and illumine your footsteps as you firmly tread the pathway of religious liberty! To the faithful a sure reward is in store, and glorious beyond mortal comprehension will be your entrance to life eternal. Falter not, and do not be discouraged because the clouds sometimes lower about your horizon and even gather darkly overhead. Always remember that hide the sunshine and cannot dispel it. clouds only This society is an instrument of great good,

even though it seems small in its proportions and shorn of many desirable features to insure great success and rapid advancement. Your noble efforts, dear sisters, will not fall to the ground fruitless, but in the great hereafter they shall be to you garlands of brightness—a joy everlasting. Look-not backwark, but keep your eyes steadily fixed upon the beacon-light of God's love.

May Heaven's blessings encompass your lives, and may the sorrows which cross your lines in life be sanctified to your good, bringing at last peace and true rest. May your joys be many and your pleasures be purified and refined by the light of truth and reason. Finally, sisters, be of good cheer, and continue to work zealously. The star of success is in the ascendant, and our Society shall grow. Great good will come to the world through it Many spirit-friends stand by you; their aid is val nable and incalculable. Bend your ear and listen gratefully to their gentle words. Love and greeting to all .- Oak Leaf.

# DOMESTIC RECIPES.

How to kill caged birds .- Hang the cage in an apartment where there is tobacco smoke; the birds will cease to sing, and in a short time will die. Soft Gingerbread.—One cupful molasses, one half cupful butter or clean drippings, one-half cupful of water with teaspoonful soda, one spoonful ginger or spice, salt, thicken with flour; one egg

Mould for fusible metals.—Equal parts of powdered pumice stone and plaster of Paris, make a fine mould in which to cast fusible metals; the same mixture is useful for increasing articles to be soldered or brazed.

Fried Cakes.-One teacup of cream, one egg well beaten; piece of salaratus the size of a hickory nut, teaspoonful of salt and flour enough to make them roll out thin. Fry in hot lard until of a light brown.

A Dainty Dish.—Take pieces of cold meats of any kind, chop fine, season with pepper and salt, just a little onion; break over the meat three eggs; and a small piece of butter; stir all together; pour it upon nicely-buttered toast; serve hot; garnish with parsley.

Bird's Nest Pudding. - Pare and core tart apples; fill the openings with butter and sugar; put into a pan a heaping teaspoonful each of dry tapioca and sugar to each apple, then put in the apple; sprinkle over them cinnamon; fill the pan nearly full of water and bake.

Lemon Pies .- Twelve eggs, one pound of sugar, three-quarters of a pound of butter, beat butter and sugar together, then beat the eggs in, two or three at a time, without separating them, and grated rind juice of three lemons, bake, cover top with the white of an egg, vanilla flavor.

Prune Pies.—Take a pound of prunes and soak them over night so that the stones will slip out easily; stew in some water with as many raisins as you wish, and sweeten; use less water than for sauce; when both are soft, grate in the rind of two lemons and fill the pie, allowing two crusts. Molasses Candy.-One pint of sugar-house syr-

up, one teacup of brown sugar, a small piece of oda. Put this in a tin dish and boil until done. This is easy to tell if you drop it in water or pour a little on snow; be sure and not let it burn and do not put in the soda until it is nearly done, pour on a greased tin. When cool enough pull until it

Lady's Cake.—One pound of sugar, three quarters pound of butter, washed well and rubbed very light; one pound of flour, whites of sixteen eggs, stir them in one or two at a time; one-half of a small cocoanut grated, a little salt, flavor to taste. Bake in cups. A little citron, cut fine, is also nice in it. Gold cake may be made in this way adding a teacup of sweet milk.

Chicken Cheese .- Boil two chickens in nearly water enough to make them tender. Take them out when done, remove all the bones; mince the meat very fine; season with salt, pepper and butter and return to the water in which they were boiled; cook until the liquid is nearly gone; pour into a



Won'r somebody pray for us; we couldn't help fixing up the following:
"Angelica wasser uze keep light burnin' for me so long any way-what's uze of it Angel-what's

Brown, for that was his name, had been at the club until 2:40 A. M.

Because, Henry, she replied :-While the gas holds out to burn

The vilest sinner may return.

AROUND THE WORLD :- Sallie World, a charmng descendant of Eve, was meditating on the im-nensity of space, and the wonderful works of na-"How far" said she to Charlie "is it round the

vorld." "About twenty-two inches and a half," he reolied, as he measured her waist by encircling his eft arm around it. "Well" she replied, "that is going round the

world in less than eighty days."
"You are all the world to me," he said, and she well-she believed him. A SERIOUS JOKE .- A yard of black crape on the

at of an ebon son, is considered by wags as a rave yard. Thus attired George Augustus appeared on a country road one day and he was thus accosted by a fellow traveler whom he met. "Spose you've lost a friend?"
"Yes sah."

"Was it a near or distant relative?" "Well sah, 'twas putty distant, 'bout fo'ty-fo'

STAR ENGAGEMENT: -"Brodders and sisterns." said a darkey exhorter at a recent prayer meeting, 'I feels—yes—let me see—I feels like the morn'

star. I feels as if I could talk and shout more good for Zion in five minutes dan I could do mesef in five vers." At this stage of the proceeding, defective plank the platform broke, and down went the preacher.

He speedily extracted himself, however, and taking inspiration from the event said: Dat war de debbles work, but you see how de good always am shua to rise on de runes. Here I is agin, no lucifer 'bout me, no fallen star dis yer time, shua. Nebber mime, yur know de blessed lam war tempted, and darfore we must all be

tempted, shua.

TAKE HIM TO THE STATION .- Pat was as social fellow as ever came from the green land of Erin. He was also the happy possessor of much natural wit, but being fond of his whiskey straight, often found himself in the station house, particularly if he had an extra five left in his clothes. On one occasion he had been at a barn raising, and he became very much "how came you so." After he slept off its somnolent effects he arose to go home. He started away without any clear conception of

he surrounding things. Presently the express train came thundering along, and Pat being in the way was knocked apparently out of time. The train was stopped and arrangements made

to remove the remains of the deceased.
"Take him to the next station" said one of the train hands. At this l'at gave evidence of returning anima-

"Give him some whiskey," said a passenger who resented a flask of pure old rye. Patrick revived at once.

"Take him to the next station anyhow," said the rakeman. "Indade sure," said Patrick, "vess'll do no such thing. He struck me first sur, and I didn't do nothing to him at all, at all." But if I dun any harm to him I'm willing pay up next pay day,"

The train passed on, and Patrick finally found his

CURIOSITY, EVE'S INHERITANCE. - A few mornngs since a lady answered the bell to find a bulky boy with an innocent face and peach colored ears standing on the steps. He explained that he wanted to see her husband, and she answered that

he had left for his office. "I'm the boy what sweeps out all the offices where he is," said the boy as he backed down the steps, "and this morning I found a letter in the big scrap

"Well you can leave it," she replied "I-I guess I hadn't better," he half whispered is he showed the small pink envelope. "Boy—that is—boy, let me see that letter!" she said, as she advanced and extended her hand.

"Oh, 'twouldn't be 'zactly right, ma'am, 'cause I mow he would give me fifty cents.' "See here boy," she said as she reached for the dollar bill her husband left her to buy coffee and tea, "you take this, give me the letter, and don't word to Mr. - about finding it "I don't believe it's much of a letter, he remarked.

"Never mind-hand it over-here's your money!" "Mebbe there isn't a word of writing in it, ma-'am.'

"Here—give me the letter—now go!" She took t and entered the house and the boy with peach colored ears flew down the street like a cannibal going for a missicnary. In about forty winks the woman came out, looked up and down the street. and the expression around her mouth was not happy and peaceful. The boy seemed to doubt that there was any reading inside the envelope, but she was not prepared to tear it open and find a

printed document commencing: Spring Clothing.—The subscriber, thankful to his patrons and the public, begs leave to call your attention to a new style of spring wear, consisting of fine cassimeres—fine. Here the lady held her breath and made for the front door as already stated, but the boy was far away.

LITTLE Bobby just before dinner asked his mother for a piece of cake. "No, no dear; wait a little and when dinner is ready you will have a nice appetite."

The table was set and little Bobby took his seat, but refused a piece of roast beef, pudding or pie.
"Why I thought you were so hungry," said the mother, "don't you want anything to eat?" "No, mamma, not any of those things, but still I am hungry.".

"Well what shall I give you?" "You promised me, mamma, that if I didn't eat any cake I should have a nice appetite at dinner. I'll take some of that.'

THE BASKET ON THE DOOR STEP .- "I'll tell you Maria, if I ever see a basket with something in it wrapped up and placed on a door-step after dark, I'll take it home," was the almost breathless. speech of her sister Jane, as she entered her room, aving been to the station house.

"Why Jane, what upon airth is the matter; what's broke loose?" said the sister enquiringly. "I'll tell you, just see how I made a fool of When I came home quarter an hour ago, I saw a big basket on our step, and there was something in it, all nicely wrapped up. Of course I was not going to be fooled with somebody else's responsioility; and then see an item published under the of 'wayside waif,' or 'another foundling,' or

abandoned infant," etc. "I didn't stop a minute to know what to do, for you know I always had great presence of mind, so off I carried the basket and its contents to the station house. The little babe never wimpered, it must be drugged as I thought. So when I got to the station house I just put the basket in the door, and as a policeman was coming I vamoosed for home, and here I am."

"Well Jane what of that; I am sure the police will take care of the little one much better than we could, and therefore you did just what was right.

'Yes, but see here, you havn't heard the whole story. Just after I started for home a policeman overtook me, and wanted me to come and take that basket away, but of course I refused point blank. I told him it wasn't mine, I knew nothing about it, and that he must take it himself." "Well what kind of a babe was it, black, white, boy or girl, did he sav "

"Why it wasn't either, when I insisted on him deep dish; lay a plate over it; put on a weight and set away in a cool place. When ready to be eaten cut it in slices and it will be as firm as cheese, and it is very nice for a Sunday evening taking it, and he promised to do so, he will make a fat turkey, big enhugh for a dinner for six people. I'm done," Here she sat down on a settee to reflect the event of the evening.